THE Popes Canons:

VVherein the Venerable and great Masters of the Romish Church are confuted in these ten discourses following, with diuers other matters, as appeareth in the Page next ensuing.

Of the holy Supper.
Of the one onely Mediatour.
Of Purgatory.
Of the Councell of Tollete.
Of the Confession vnto God.
Of the Church.
Of Freewill.
Of Mariage and Vowes.
Of Fasting and Meates.
Of Images.

Written in the French tongue by *Theodore de Beza*, and translated into English by T. S. Gentleman.

Beware of false Prophets which come to you in Sheepes clothing, but inwardly are rauening Wolues. Mat. 7. c. verse 15.

Seene and allowed according to the order appoynted in the Queenes Maiesties Iniunctions.

Imprinted at London by George Robinson for Iohn Perin, *dwelling in Paules Church-yard at the signe of the Angell, and are there to be sould.* 1587.

The Contents of *this Booke.*

Of the holy Supper.
Of the one onely Mediatour.
Of Purgatory.
Of the Councell of Tollete.
Of Confeſſion to God.
Of the Church.
Of Freewill.
Of Mariage and Vowes.
Of Faſting and of Meates.
Of Images.

A Sentence interlocutorie, Taken out of the Regiſters of the high court of Parliament of Heauen.

A Copie conteyning the great Graces, Vertues, and properties of the moſt holy Maſſe, which beeing rightly beheld, is more worth then an ineſtimable treaſure.

The Contents.

The Commaundements of God deliuered by Moyſes.

The Commaundements of Satan deliuered by the Pope.

The probation of the Commandements of the Pope, enemie to GOD and his word.

An Epiſtle written by our Lord and Sauiour Ieſus Chriſt, teaching with what Armour and weapon wee are to fight with, which will be very comfortable, and wonderfully glad, the poore and weake cõſciences of all true Chriſtians whereſoeuer they are diſperſed.

TO

TO THE RIGHT Worshipful Sir William *Waldgraue Knight, encrease of all* heauenly graces towards the aduaun-

cing of Gods glory and good of his Church: to-

gether encrease of Worship here in this life, and in the world to come life euerlasting, through Iesus Christ our Lorde.

AFTER I had translated this smal Pamphlet (Right Worshipfull) & had well considered of the great and horrible blasphemie whiche is daylie cõmitted in the bigger parte of *Europe*, especially against the holy Institution of the Supper of our Lord Iesus Christ: In steade whereof the Romish Idolaters haue ordenarily set vp and exalted amongst the poore, miserable, and ignorant sort, a counterfaite and most blasphemous Sacrifice, by them called the Masse, a Sacrifice *Propitiatorie* (as

they ſay) both for the quicke & the dead, to the great diſhonor both of Ieſus Chriſt and of his Church, which myne Author hath here very ſufficiently confuted and diſprooued, aſwell by the teſtimonies of the holy Scriptures, as alſo by the iudgement and opinion of diuers godly and learned Doctors: As *Auguſtine, Ambroſe, Ierome, Chriſoſtome, Epiphanius, Cyprian, Ireneus, Origene, Hilary, Athanaſius, Tertulian*, and others, ouer and beſides many other groſſe and palpable Idolatrous fooliſh ſuperſtitions: As Purgatorie, Auriculer Confeſsion, Freewill, Popiſh Vowes and Faſtes, worſhipping of Images, and ſuch like: I thought it a Treatiſe (in my ſimple opinion) both neceſſarie & profitable to be publiſhed abroad in Engliſh, therby to helpe the want of a great number of my Countrey men, for the admoniſhing and warning them to beware of ſo execrable offences, and alſo to repulſe the ſhamefull raſhneſſe, and moſt arrogāt boldneſſe of all ſuch as haue dared to thruſt out into the world ſo groſſe abuſes.

And for ſo much as this preſent Treatiſe ſhalbe cenſured and iudged of as many as reade it, according to euery mans phantaſie

phantasie and opinion, I haue take bold-nesse to make choyce of your Worship, as of an especiall worthie Gentleman and my very good friend (of whose courtesie I haue partly tasted) most humbly beseeching you to stād the Patrone of this my labour against all those that shall rashly pronounce sentence against this present worke, as men lightly esteeming of the whole Booke, either for the Titles sake, or els by reason of the slender viewe of some parte thereof, before such tyme as they haue throughly read, vnderstoode, and examined it by the Scriptures, by which, euery thing is to be ouerruled and esteemed, and according to the same to bee iudged. Otherwise, it were an vncible parte (according to that saying of a certaine Lawyer in the Treatise *De legibus*) for any man before he hath perused and read ouer the whole law, to iudge and answer, by reading a peece thereof. S. *Hilary* also in his Booke of the Trinitie, beseecheth all men not to condemne him, before such tyme as they haue read ouer that which he hath written. Neither are wee to regarde what the fautors or Suppostes of any condemned error say. For

by the Cannon, beginning SVSPECT. 3. & 5. the Enemies and aduerse parties, may not be Iudges in their owne causes. Wherefore, wee must all, first, iudge iust iudgement as before God, who is the only trueth: according to which, all, in the latter daies, shall by Iesus Christ bee iudged. In the meane while, I beseech you Sir, to accept of this my poore trauell, as of a present offered vnto you in token of goodwill, who wisheth vnto you a sufficient measure both of heauenly and spirituall graces, whereby you may bee the better able to rule and gouerne in all such places as you shall be appoynted vnto in this Commonweale, to the glorie of God and the benefite of his Church. Thus humbly taking my leaue, and crauing pardon, least I haue troubled you ouer long; I commit you & all yours to the protection of the Almightie. *London* this 10. day of Nouember.

1584.

Your Worships to commaund in the Lord. T. S.

IESVS CHRIST
BEING IVDGE and President,
Of the holy Supper.

And as they were eating, Iesus tooke bread, and after he had giuen thankes, he brake it, and gaue it to his Disciples and said, take ye, eate ye, this is my body. Math. 26. 26. 27. 28.

And when he had taken the Cup, and giuen thankes, he gaue it them, saying, drinke ye all of it, for this is my blood of the New Testament, that is shed for many for the remission of sinnes. Mark. 14. 22. 23. 24. Luke 22. 19. 20

THE APOSTLES OF OVR Lord Iesus Christ

AS our sauiour Iesus Christ hath done, euen so will wee doe, without chaunging one iote of his holy Institution. For the Schollers are not wiser then the Maister. Wherefore, as wee haue receiued the holy Supper frō the Lord, euen John 13. Math. 10. Hebr. 7. 9. 10.

euen so beleeue wee and teache, and in the same maner receiue we it and administer it. And as for your Masse, we knowe it not, because it is your Sacrament and sacrifice, and none of the Lords, being very well assured, that Jesus Christ hath consecrated for euer all those, that are sanctified, and that by one onely sacrifice and oblation of his bodie.

THE POPE.

In all the whole title of the celebration of Masses, of and in the consecration. distin. 2.

OVR holy Masse, is the very selfe same Sacramēt, which is a sacrifice for the redemption both of the quicke and the dead. For, of all the sacrifices that euer were, this is the very best and the most excellent, in which, euen at the Priestes wordes the heauens doe open, frō whence descendeth Iesus Christ with his Angels attending there vpon him.

THE APOSTLES.

Math. 24. Galat. 1. Iohn 6. The Church of our Sauiour Iesus Christ with the holy doctors thereof. Iohn, 6. 63.

BOur Lord Jesus hath alreadie admonished vs that we should not hearken to those which say, loe here is Christ or there is Christ. For if an Angel from heauen should deliuer vnto vs your new deuised transubstantiation wee would hold him accursed. For through faith, wetruely and in deede eate the body of Jesus Christ, & drinke his blood in the spirite which quickeneth, for the flesh profiteth nothing.

And

And these wordes haue we receiued from the Lord, which he hath said to be spirit and life.

THE POPE.

B And wee must beleeue vpon paine of euerlasting damnation, that the bread & wine are suddenly transubstantiated into the very naturall bodie and precious blood of Iesus Christ, euē as great and long as he was in his mothers wombe, and as hee hung vppon the Crosse. S. Thomas in the first parte of his summary. S. Thomas in the third part of his summarie.

The holy Doctors of the Church. The Church of our Lord Iesus Christ with the holy Doctors therof.

Augustine, Ambrose, Jerome, Chrisostome, Epiphanius, Ciprian, Ireneus, Origene, Hilary, Athanasius, Tertulian, and many others.

C As the holie Apostles haue receiued it frō the Lorde Iesus: euen so likewise haue they deliuered the same vnto vs. Wherefore, because we wil not pull downe that which they haue built, wee are not acquainted with your transubstantiation, being fully assured, that to bee ignorant thereof, is a knowledge whiche God right well is pleased withall. Now, herein wee want no testimonies from the Apostles, whose doctrine the Doctors of the Church haue receiued, as may very easely bee vnderstode by that which they haue 1. Cor. 11.

very

very notably written and set downe.

S. Augustine in his 12 Epistle against Adimantus, and vppon Leuit. 7. 9. 57.

Saint Augustine, a very auncient and faithfull Doctor, hath vnderstoode and beleeued this holy Sacrament, to bee such as hee himselfe hath expounded it, saying after this maner. I may interprete that this Commãdement lieth in a signe, because the Lord himselfe made no difficultie to say, This is my body, when as he deliuered the signe of his body. He taught these things to be saide, as figuratiuely spoken. For, the thing which signifieth, hath commonly beene called by the name of that which is signified. S. Ambrose saith. Thou receiuest the Sacrament, in token of the flesh and blood of Christ, howbeit thou obteinest the grace of his very nature, and so receiuing the bread in this foode, thou art partaker of his diuine substance. And as thou hast receiued in Baptisme the similitude of his death: so likewise hast thou dronke in this Sacrament, the similitude of the precious blood of Christ. Saint Ierome also saith, That as Melchisedech the high Priest of the most high God did in the figure hereof in offering vp loaues of Bread and Wine, euen so likewise doth Jesus Christ represent the truth of his body and blood.

S. Ambrose in his Booke of the Sacraments the 1. Chapter, and vpon the 1. Corin. 11. and in his Booke of those that are dedicated to the Misteries.

S. Ierome vppon the 26. Chapter of S. Mathewe.

The

The vanerable Maisters of the Popish Church.

Gratian, With his decree, Gregory with his decretalles, the great Maister of the sentences, S. Thomas of Aquin, Iohn Bonauenture, Raymond, Peter Comestor, Iohn Scotus, and many others.

The Popishe Church with the venerble great Maisters of Sorbonne.

C In so much, that the bread is no bread, nor the wine no more wine, retayning no whit of their owne nature, for they are really conuerted into the substance of the naturall body of Iesus Christ, as is most largely and diuinely written in our decrees and Canons: but most singulerly by that reuerend Father S. Thomas of Aquin. *In the third part of this Summary, and in the fourth of the sentences. In all the whole title of the celebration of the Masses extra. And of consecration Distin. 2. And in Clement, of Reliques and the worshiping of Saincts. And in many other places.*

The Popes greate Shot and Artillary thundring and lightning at the inuincible trueth of God.

I Thomas of Aquin am enforced to say this trueth, as I haue written in the 3. part of my Summary, in the 46. Addition the 6. Article, in this sort. Because the Church is grounded vpon Faith and Sacraments, it apertayneth not vnto the Ministers of the Church, to make new Articles of faith, or new Sacraments, neither yet to remoue or take away those that are made. For that excellencie and power, belongeth onely to Iesus Christ, who is the foundation of the Church.

The whole Papacy hath listened more to this venerable Saincte for the innouating and ouerthrowing of the holy Supper, then for the maintayning of the holy Institution of Iesus Christ.

THE APOSTLES.

D Our Lorde Iesus neuer taught vs any such fables, but hath vtterly forbidden vs to beleeue

beléeue them. Saint Augustine learned a better lesson in the Schole of God, saying after this maner. Our Lord Jesus shall remaine still in heauen, vntil the last day, howbeit his trueth is alwaies here with vs. For his body with which he arose againe, must of necessitie remaine in one certaine place, but his trueth spreadeth it selfe euery where: for wee must not thinke, that the forme and substaunce of Jesus Christ his bodie is euery where. Wherefore, we are to take great hæde that wee attribute not so much to his diuinitie, as thereby to destroye the nature of his humanitie. For it followeth by and by, that whatsoeuer is in God, to be God. And it seemeth to bee a thing very vnlawfull, or an offence, to commaunde to eate and drinke his bodie. Wherefore, this is a figuratiue kinde of speech, when as we are commaunded to be partakers of the Death and Passion of our Lord, and soberly and profitably remember that his flesh was wounded and crucified for vs. And the wordes of Jesus Christ are spirite and life. Understande spiritually, that which I say vnto you. You shall not eate the bodie which you see, neither shall you drinke the blood which you shall see them shed that crucifie me. I haue commended vnto you a Sacrament

Howbeit you see that he speaketh here like one of Caiphas his schollers.

All that is in GOD, is not God that is to saye, the humanitie of Iesus Christ is not the very Godhead, for the word was not made flesshe, as athing turned into flesshe, but was vnited to the flesshe, without confusion of substaunce, and yet for all that God and man is but one Iesus Christ, which alwaies retayneth the very

Sacrament spiritually vnderstoode, for it is the spirite that quickneth, the flesh profiteth nothing. Thus we see what this holy Doctor most largely hath written in many places. And because it shall not seeme to be his opinion alone: we haue thought good to call to mynd, and set downe the sentences of many other holy Fathers, as S. Chrisostome for one, saying in this sort. Christ hath ordeyned the Table of his holy Supper, because that in this Sacrament, he daylie sheweth vnto vs Bread and Wine, as a signe of his bodie and blood, and yet the nature of Wine still continuing. Saint Denis, Ireneus, and Origene also, haue all with one consent and accorde, written to the same effect, as may be seene in the Ecclesiasticall Hierarchie, and in diuers other Bookes. Neither will wee forget the Nycene Councell decreeing as followeth. Let vs not settle our mindes here altogether belowe vppon the Bread and Wine which is set on the Lords table: but by faith let vs lift vp our mindes vnto heauen, and consider, that the Lambe of God which taketh away the sinnes of the world, is vpon this holy Table, which is not offered vp in sacrifice by the Priests, as they offred beasts. And when wee take his precious body and blood

glorious and immortall nature of man.

Ireneus in his Booke against Valen. cha. 34. Origene, vppon the 26. Chap. of S. Mathew Homel. 83. And vppon Leuit. Homel. 7.

The first Nicene Councel taught very diuinely, how we should eat the body of our Lord, and drink his precious blood.

blood, let vs beleeue that they are signes of our resurrection. We see here the testimonies of many holy Fathers and Doctors of the Church: who haue soundly receiued the doctrine of the Apostles in this point, without wandring from the true meaning thereof.

THE POPE.

The fabulor Esope was neuer able to tel more pleasant lying tales, then this seducer Scotus.

D When as the Priest hath an intent to consecrate, saying the fiue, or fower wordes (if hee leaue out enim) ouer al the bread that is in the Market place, or ouer al the wine that is in the Celler, then forthwith are all the loaues and Wine in the Hogsheades conuerted and transubstantiated into the naturall body of Iesus Christ.

Gelasius a learned man was chosen Bishop of Roome the yeare after Christ 493. And therefore it is easely to be seene that their transubstantiation was not inuēted in his time, neither yet receiued into the Church of God, as may manifestly appere in his wrytinges.

I Gelasius Pope of Rome do in no wise allowe of your transubstantiation: for I will neuer go from that which I haue written against Eutiches and Nestorius the Heretickes in this sort. The Sacraments of the body and blood of Iesus Christ which we receiue, are diuine things. Wherefore, we are by them, made partakers of the diuine nature, and yet the substāce of bread and wine remaining still. And surely, the similitude & likenesse of the body and blood of Christ are celebrated in the action of his misteries. Wherefore we euidently vnderstand what it is that we are to feele and taste in Iesus Christ our Lord,

This venerable Bede is not altogether popish, because he beleeueth not their transubstantiation

I venerable Bede, will not receiue your transubstantiation, for I will not go from that which I haue written vpon the 22. Chapter of Saint Luke, in this sorte, It was the will of Iesus Christ to put the Sacrament of his flesh and blood, vnder the figure of bread & wine,

in

in stead of the flesh and blood of the Lambe, because he would shew him selfe to be the self same to whom the Lorde had swome that he would not repent him, Thou art an hie Priest for euer.

I Durhamarus a Frier of Saint Bennets order, doth no whit allowe your transubstantiation: For I wil not go from that which I haue commented vpon S. Matthewe, saying thus. Wine refresheth & encreaseth the blood, and therefore is not the blood of Christ vnproperly figured thereby, because that whatsoeuer commeth to vs from him, marueilously refresheth & gladdeth vs, and encreaseth in vs all good. Our Lord gaue vnto his Disciples, the Sacrament of his body for the remission of their sinnes, and to preserue loue and charitie, because that whensoeuer they were put in minde of that action, they might alwaies make in a figure that which hee ought to do for them, and not forget that his loue. This is my body, that is to say, Sacramentally.

I Adrian Pope of Rome, notwithstanding the ordenaunces of my Predecessors: yet as I haue written in my fourth Booke, I confesse that the Church must vnderstand and knowe that the Church is not Mistres ouer the Sacraments, but a seruant: and can no more institute any forme of Sacraments, then she may abolish any of the lawes of God.

How euer the matter is, this Frier hath written well in this point, and for any thing that I see me thinketh that none of all the Benet Friers ought to allowe of this transubstantiation, because there was no such thing inuented in the daies of S. Benet, who gaue them a better rule then now they vse.

This iolly Pope is much like vnto Saule, who although he could do nothing, yet forsooth would he propheſie with the prophetes.

THE APOSTLES.

E The Scholler cannot be skilfuller nor wiser then his Maister, it is sufficient for him that he be as skilfull and wise as his Maister is. And therfore we will neither diminish nor yet put to any thing vnto the institution of

Math. 10. Deut. 4. 12. Iohn. 13.

our Lorde and Maister Iesus Christ, vnto whom we wil onely giue care, and according to his example (as he hath commaunded vs) wee receiue and administer the holy Sacraments of the Supper vnder both kindes of Bread and Wine, and otherwise wee dare not doe, for feare we should become Sacrilegers. The Councell of Basile listened more attentiuely to our Lord Iesus, when as it ordeyned that the Lay Fée should communicate in both kindes. And S. Cyprian opposed himself directly vnto such a Sacrilegious contradiction of Iesus Christ, when as hee wrote the Sermon of repentaunt Sinners, saying in this wise. How shall wee exhort the people to shed their blood for the confessing of Iesus Christ, if so be we deny them his blood when as they should fight for him? Or, how should wee make them capable to drinke the Cup of Martyrdome, without we first admit them to drinke the Cup of the Lord? Moreouer, the Lord Iesus and his Apostles, neuer taught nor yet commaunded the Bread of the holy Supper to be kept close, or to bee carried about hether and thether. For, the Church that is obedient vnto his doctrine neuer doth it: which thing S. Clement right well vnderstood, when as he said in this wise.

S. Cyprian in his Sermon of repentaunt sinners.

S. Clement in his 2. Epistle to Iames. And in the Canon Tribus of the Consecrat. distinct. 3.

There

There must bee as many Hostes offered at the Altar, as there are people. For if there remaine any, they are not to bee reserued vntill the next morrowe, but the Clarkes are diligently to receiue and eate them with trembling and feare. Origene in like maner opposed himself against this superstitious fault which they would haue brought in in his tyme, into the Church of God, saying thus. The Lorde neuer commaunded the Bread which he gaue vnto his Disciples to be kept vntill the next morrowe, but sayd vnto them, take and eate. Thus wee see how we should followe and immitate the Church of God, without declining either from the right hand or yet the left.

Origene vppon the 7. Chap. of Leuit.

THE POPE.

E The Sacrament of the Altar ought to bee receiued of the Priestes alone in Bread and Wine. But it must bee administred to the Laye people, onely vnder the fonne of Bread. *Title of the consecrat. distinct. 2.*

And as concerning those that are sicke, the body of Iesus Christ, must very deuoutly, solemnely, and reuerently, be carried vnto them: for, that is the commaundement both of God and of his Church.

I Gelasius Pope of Rome, doo oppose my selfe vnto your ordenaunce, and will by no meanes allowe it: for I will neuer goe against that which I haue set downe in writing in the Cannon Comperimus, *de consecrat. distinct. 2.* Saying in this wise. Wee vnderstande that there

I am loth to place Gelasius in the number of the Popes of Rome, because he opposed himselfe very much against their blasphemies.

there are some who hauing receiued the body of our Lord onely, abstaine from the Cup: who because they superstitiously sinne, are to bee enforced to receiue the whole Sacramẽt, or els vtterly to be reiected fro it For, to deuide this mistery, cãnot be without great sacrilege

THE APOSTLES.

The Sacrament of the Papistes had been a greate deale longer kept and worshipped, if they could haue cunningly dissimuled and hid the corruption and miserable subiection thereof. And if they would haue so done, they should neuer haue kept it in Pixes, but it was the wil of GOD that it should be so handled and all for the best.

FSeeing that Wormes, Mysse, and Spyders, and other vermine eate your Transubstantiated bread, which being long kept, of it selfe corrupteth and putrifieth: it may manifestly appeare, that the signe of the Sacrament, is not the thing signified. That is to say, That the bread which is a signe (as hath beene heretofore sufficiently proued, and as it was also the Lords mind) cannot be conuerted, nor transubstantiated into his naturall body. For this is a most horrible blasphemy, that the body of Iesus Christ should be subiect to corruption, & the teeth of bruite beasts. Whereupon should ensue, that Iesus Christ should be more insufficient, & of lesse power, then the Goddes and Idoles of the Gentils. For they may defend themselues, and speake for themselues by reason of their workmanship, which by the iust iudgement of GOD hath blinded the miserable world, making it beleeue such a Transubstantiation as was newly forged in the worldes shop. Howbeit,

the

the Church of God being taught by the holy Ghoste, beléeueth farre more iustly, to witte, That Iesus Christ is risen againe from the dead, and is no more subiect to death. For, he is glorified, immortall and incorruptible, and sitteth nowe at the right hand of God his Father, and shall not descend from thence, vntill he shal come to iudge both the quicke and the dead, and render to euery one according to their workes. And then will hee most grieuously punish the Correctors and Falsefiers of his word: who haue altered and turned vpside downe, the Institution, forme, and fashion of his holy Sacraments. Moreouer, the sclaunder of our Aduersaries is too too wicked against vs, vniustly accusing vs, saying that we doubt of the power of God: and deny that he cannot conuert the bread into the body of his sonne Iesus Christ. But in this Article and controuersie of the Supper, we pretend not to dispute of the power of God: whiche wee beléeue and confesse to be infinite and incomprehensible. For, herein lyeth onely our whole controuersie: that the will of God is such according to the testimonie of his holy worde, by which wee clearely proue, that by faith and spiritually we receiue and eate the very body & precious blood of Iesus Christ,

Actes. 1. Psal. 16. Mark. 17.

The will and power of God neuer disagree. God can doe all things as he is almightie, howbeit he will not vse his absolute power contrary to that that he hath alreadie promised: as he hath willed and commaunded, for GOD is not contrary to himself.

which wee confesse to bee incorruptible, not subiect to wormes, nor to be burnt with fire, which eternall fire is prepared for all such as blaspheme so horribly against our Lord Iesus.

THE POPE.

A most wicked kinde of speach, to saie that the body of Iesus is subiect to putrefaction, to be eaten of beastes and to be burnt. The Arke of the Testament, which was but a figure of Iesus Christ, was neuer so dealt withall, for it killed as many as touched it. 1. Sam. 5. And by a farre greater reason should the bread do the like, if it were transubstantiated into the very body of Iesus Christ, and therefore it must needs be confessed that the signe of the Sacrament that they abuse, is not the thing signified.

IF Our holy Father the Pope, the most chief and especiall president in the Councell at Orleance, hath ordeyned and decreed, as it is written in the fifth Chapter thereof, That if any sick person shall cast vp the bodie of Iesus Christ, and that there cannot be found any by reason of the lothsomenes of stomacke, to swallowe vp the sayd bodie of Iesus Christ that is cast vp, that then they shall burne the bodie of our Lord, and the ashes therof be put amongst the reliques. Againe, if the sacrifice of the bodie of Iesus Christ, be lost and perished, by reason of stalenes, then let it bee burned, and be restored about the Altar. Moreouer, if the bodie of Iesus Christ being eaten with Mice or Spiders, or being made worth nothing, or shamefully bitten, or that the whole worme be foūd in it, let it be burnt. Howbeit, if there bee any parte of the bodie of Iesus Christ left that is not shamefully bitten, it must most assuredly be take & eaten. Neuertheles, if it be shamefully bitten and perished by Vermine or putrifaction, let it be forthwith burnt, and the holy ashes thereof be reuerently put in and kept amongst the Reliques.

And this is our holy ordinance which we will haue to bee obserued vpon payne of excommunication: as we haue very largely ordeyned and decreed in the title of Conseeration, distinction the second: but yet more clearely in the Cauteles of our holy Masse.

OF

OF OVR ONLY MEDIATOVR.

There is one Mediatour of God and men, the man Iesus Christ: We haue an Aduocate with the father, Iesus Christ the righteous, and he is the atonement for our sinnes. 1. Timo. 2. 5. 1. Iohn. 2. 1. 2.

THis is not the Church of Christ, which taking away and chaunging his word, is not contented with the sufficiencie of our onely Aduocate and Mediatour Iesus Christ, the onely God and searcher of the hearts. For, the Apostles, and after them the whole Churche, reiected all other Aduocates and Mediators, contenting themselues with one only Iesus Christ, who, as the Scripture plainely beareth witnes, prayeth for vs: and as wee may also see by that whiche the Doctors of the Churche haue written thereof. And because wee may the bitter vnderstand this Article. S. Ambrose deliuereth ỹ word in the name of the whole Church, saying in this wise. It Iohn 14. & 16. 1. Iohn. 2. Roma. 1.

Hebru.7.and.9. 1.Timo.2. S.Ambrose vppon the 1. Chap.to the Roma. S.Agnstine vppon the first Epistle of S. Iohn 1.and 2. trea: and against Parmeny 2. Booke and 6. Chap.8.and in his Quinquagenes-psal.94. and 108. S. Chrisost.in his 6.Homely of the profite of the Ghospell,and vppon the 43. Chap.of Gene. and in the 1. Tom.5.Homely of the 1.chap.of S.Matth. S.Ambrose in his Booke of Isaac and of the blessed life. S.Augustine in the last Chap.of his Booke of true Religion, and in the 5. Chap.of his three and twentie treatise of Sainct Iohn,and in the 23.and 27.chap. of his 10.Booke

was wonted to bee an ordenary custome to vse this miserable excuse, saying, that by their meanes, a man might come vnto God, euen as men haue recourse vnto Princes by Noblemen and Cearles. Go too then, is there any man so mad and so forgetfull of his saluation, as to attribute the honour of a Prince vnto a Baron or an Earle, considering that if there were any such to be found that would dare saye so, that they were worthy to bee condemned as guiltie of high Treason: and shall not these men then be found to bee guiltie, who attribute the honour of the name of God vnto Creatures, and in forsaking the Lord, honour those that are their fellow seruants: as if the seruing of God were a superfluous matter, and more then needed. And therefore men haue recouse to the Prince by the meanes of Barons and Earles, because that in very deede the King is a man, & doth not well knowe which of his Subiectes hee may safeliest trust. But for the entring into Gods fauour, from whome nothing is hid: Because he knoweth the heartes of all men, neede not curry fauour at the hands of any to exhibite our Supplication: saue onely to present our selues with a lowly & humble heart. Thus we see what this holy man hath written,

ten, with who many Doctors of the Church agree, saying that it is sacrilege and blasphemie to haue any Aduocate, Mediatour, and intercessor, saue Iesus Christ alone. If there be any man ỳ doubteth hereof, let him reade that which thei haue written concerning this matter, but especially S. Augustine and S. Chrisostome, who manifestly saith, that although wee bee full of wickednes, poore and miserable sinners: yet that we stand in neede of no Aduocates nor yet patrones, saue only of our Lord Iesus, by whom alone our prayers are acceptable before God. S. Augustine teacheth vs to honour the Saintes as Creatures, as Vessels of honour, without attributing any thing to them, that appertaineth to God alone, saying, That wee must in no wise offer vp our prayers vnto the Saintes that are in heauen, because they cãnot search our heartes, neither know they what our busines is: and that it is impossible to doe them any pleasure which are aliue, because they know not what we doe here in this life. And thereupon he concludeth, that we ought not to dedicate Temples, Altars, nor any other thing to the Saintes: because that they can by no meanes doe vs good. To be short, As we haue but one only euerlasting God, who will

of the Spirite of God, and in the 13. Chap. of his Booke of the cure and care of the dead
S. Epiphan. in his 3. Booke, comment. 2. And against the Colliridians, and in his 1. Booke 2. Tome. heresie 71,
S. Chrisostom in his imperfect worke vppon S. Mathewe 2. Homely 23. Chapter.
S. Ierom. Comment. vppon Ezechiel the 16. Chap.
The Ecclesiasticall history 4 Booke, and 15. Chapter.

will not giue his glory ouer to any other: Euen so likewise, haue we but one onely Sauiour, mediator, and aduocate Iesus Christ, by whome wee haue and obtaine all thinges that are necessary for vs.

Isaiah. 42.

THE POPE.

It should then followe that the Creatures should know mens hearts, which is very false, for there is but one God who is the searcher of the secrets of men. Psalm. 7. Rom. 8.

Note. Whosoeuer would see the Prayer of S. Claude, shall finde it most singuler, and worthie to bee learned by heart for the preseruing them from the Feuer quintene.

GIT is ordeined and decreed by the great Bishoppe, the head of our Mother holy Church, that Iesus Christ is not our onely Mediatour: But also the Virgine Mary, and al the Saints in heauen. And therefore we ought to pray and call vpon them in our necessities: as our Mediators and Intercessors betweene God and vs. For, by their prayers and merites wee may obtayne heauen: for, he that hath to do with a Prince, doth first come to some of his house to speak for him, because he himself alone should not be repulsed. Euen so the Virgine Mary our Aduocatrix, & all the Saints of heauen, speake for vs vnto God, and pray vnto him for our necessitie, and God neuer refuseth the Saints, because that their merites are of great vertue and power. And therefore, they so doing, we cannot doe amisse: As it is written in the title of the Reliques and veneration of Saincts; and in other places of the holy Canon law. And namely the prayer of Maister Sainct Claude, is most singuler and acceptable before God: next vnto the holy prayers of the Virgine Mary our chiefe Aduocatrix.

I Iohn Gerson will not goe from that which I haue writtē in my first part of the examinatiōs of doctrines, saying

saying after this sorte. The first trueth should bee so firme, as that the simplest man without authoritie, may be so excellently learned in the holy Scriptures, as that we should sooner beleeue his assertion in the cause of instruction, then the Popes doctrine. For, it appeareth that we ought rather to beleeue the Gospell, then the Pope. If then a man teacheth any trueth conteined in the Gospell, whereof the Pope hath no skill, or may greatly erre: it is manifest, which of their Iudgements wee ought to preferre. And if it should so fall out as that a generall Councell should be celebrated, whereat such a well learned man should be present, if so bee that the greater parte should by malice or ignorance decline and goe against the Gospell: such a Lay-man might well oppose himself against the said generall Councell. And this also may be proued by the Canon Pudenda 24. *Quest.* 1. and in the Canon *si Papa distinct.* 40.

This Scholler of Caiphas hath proceded a good Scholler in his Schoole, for he constantly vpholdeth that the Bishop of Rome is without fault, and cannot erre. And yet there was an whore a Pope, one Pope Hildebrand, an Enchauntor: Pope Syluester the 2. possessed of a Deuill, and another Pope that held that soules were mortall: by these we may perceiue whether the popes erred or not.

OF

OF PVRGA-TORIE.

Iohn.5.24. *Verely verely I say vnto you, he that heareth my Worde, and beleeueth on him that sent me, hath euerlasting life, and shall not come into damnation: but is escaped from death vnto life. We haue redemption by his blood, euen remission of sinnes, hauing reconciled al things vnto himselfe, hauing set at peace by the blood of his Crosse by himselfe, both the things in earth, and things in heauen. God hath sent his Sonne to be the satisfaction for our sinnes, Who hath loued and washed vs from our sinnes in his owne blood.*

Coloss.1.14.20. 1.Iohn.4.10. Reuela.1.5.

HIth E true and faithfull Church of Iesus christ, both knoweth & vnderstandeth his word: which speaketh but of two wayes, to wit, of heauen, & of hell. And whatsoeuer he be that shal deuise any moe, shall neuer enter nor goe into the goodnesse of them. For, we beléeue and confesse

Math.25. Hebru.1. Coloss.1. Apoca.1. 1.Iohn.1.3.

fesse that there is none other Purgatorie, saue the onely precious blood of our Lord and Sauiour Jesus Christ, who of himself hath purged our sinnes, and wee are redeemed by his blood, hauing euen full remission of them. For, hee that hath loued vs, hath fully and wholly washed and cleansed vs, being sent of God his Father to bee the satisfaction for all our sinnes. And as concerning the wordes of S. Paule where he sayth, That the fire shall trye euery mans worke what it is. This fire is falsely vnderstood of Purgatorie. For, the Apostle in that place, speaketh of the fire of tribulation, of the Crosses and persecutions of this world, by which the Lord trieth those that are his. And to proue this to be so, S. Augustine hath very faithfully explained this text in many places, saying after this maner. There are some which beleeue that all such as haue not forsaken the name of Christ, and were Baptized in his Church, and not cut of from it neither by Schismes nor Heresies: that in what sinnes soeuer they haue liued which they haue not wyped away through repentaunce, nor yet redeemed by almes deedes: but haue continually perseuered in them vnto their liues ende, shall bee saued by fire. Albeit that this fire, according to the greatnesse

1. Cor. 3. 13.

S. Augustine in the 28. Chap. of his Enchiri. to Laurence, and in the 26. chap. of his 21. Booke of the Citie of God. And in the 16. chapter of his treatise of faith & works.

They that beleeue that there is the fire of Purgatorie are deceiued by an humain good liking, because

they vnderstand not the scriptures: which speak nothing but of the sufficient purgation that was made by the onely precious blood of Iesus Christ

greatnesse of their sinnes, shall bee continued but yet not euerlasting: but me thinketh that they which thus beleeue (and yet bee Catholiques) are deceiued by the goodwill they beare to such, whom they abhorre should perish. For the holy Scripture if we looke thorowly into it, answereth vs after an other maner. Thus we see that this holy Doctor sayth, that they which beleeue this Purgatorie deuised contrary to the word of God, are deceiued by a certaine goodwill and compassion they beare to men.

THE POPE.

Mahomet in his Alcharni confesseth that there is a Purgatorie, euen as the Pope doth. And because they both agree in this faith: there is no doubt but that their hier shalbe both alike. 1. Cor. 3. 13.

HVr Mother holy Church doubteth no whit of a temporall and materiall fire, that burneth in Purgatorie, which purgeth and cleanseth sinnes, the fault of which onely is forgiuen, but not the payne. Let euery man therefore be assured, that the holy Scriptures beare witnesse of fower waies: to wit, Heauen, Hell, Purgatorie, and Limbus. And whosoeuer it is that will not beleeue these fower places to be, shall not escape their domes. For S. Paule, that great witnesse of the trueth, would in no wise hide this secrete from vs, whereas he sayth, that the fire shall trye euery mans work what it is, and shalbe sauued by fire.

This venerable Mast. Raymond, was so notably conuersant in the holy Scripture as that he was neuer able to alleage any other thing then

I Raymond, Preacher of the Popish Church, will not set my selfe against the faith of Purgatorie. Nevertheless,

theleſſe, I ſtedfaſtly beleeue without doubting, that GOD pardoneth not ſinnes by halfes, but that by his grace he pardoneth all or none. I ſay not this of myne owne head, for it is written and allowed by the holy Canons, according to the teſtimonie of the gloſe: vpon the Chapter *Maiores cauſas, de baptiſmo & eius effectu extra.* where it is ſayd, That the great goodnes of God pardoneth not by halfes. For, when wee come vnto God with weeping and teares, he forgiueth all or nothing.

his Canons, and greate thundring Artillarie. But that which he ſpeaketh of is moſt notably proued by Iſaiah in his 1. chap. and 43. of Micheath. 7. of Iohn. 3. and 5. Rome. 8. 1. Iohn. 1. and 4. Hebr. 1. where it is ſaide that the blood of Ieſus Chriſt is a ſufficient and full purgation, ſatisfaction and remiſſion for all our ſinnes: which God wholy forgiueth vs and not by halfes, for the loue of his Sonne Ieſus Chriſt.

THE APOSTLES.

I We reade that whē Satan came to tempt Ieſus Chriſt in the Wilderneſſe, hee alleaged the teſtimonies of the holy Scriptures, howbeit he falſely enterpreted them, becauſe he would haue deceiued him. But he who anſwered ſo fully, hath thereby alſo taught vs how to aunſwere in his name, and that wee ſhould render a reaſon of our faith to al thoſe that ſhall aſke vs thereof. And therefore wee ſay that this place of the priſoner that would not agree with his aduerſarie, is vnderſtood of the reconciliation and agreement which ought to bee betweene them that are in ſute one with an other. For, ſo haue the holy Doctors expoūded it without making any mention of Purgatorie, to wit, Ambroſe, Chriſoſtome, Hilary, and Theophilact. And as concerning the Text which ſpeaketh of the ſinne

Math. 4.
1. Peter. 3.
Math. 5.
S. Ambroſe vppon the 12. Chapter of S. Luke.
S. Chriſoſt. in the 10. chapter. vppon his 5. Homely of S. Matheiv.
S. Hilary and Theophilact in their Canons.

sinne against the holy Ghoste, S. Chrisostome thus enterpreteth it, saying. Seeing that this sinne is not pardonable, you shalbe greeuously punished for the same both in this life and in the life to come. Wherefore, it is a vaine thing to diuise a Purgatorie vpō these wordes, which speake onely of the forgiuenesse of the fault and not of the paine. But your Purgatorie is onely inuented for the paine. The Booke of the Machabees is not Authenticall nor yet receiued as Canonicall with the Hebrewes, for it is set in the number of the Apocrypharies, as all the holy Doctors, Augustine, Ierome, Gregory, with the Counsel of Laodicea confesse them not as Authenticall Bookes, nor yet to be of authoritie to proue any thing that is in controuersie. Moreouer, if we diligently searche the holy Scriptures, wee shall find that the fire of Purgatorie was deuised in the shop of Satan, who striueth to make voyd the great power and merite of ỹ precious blood of Iesus christ. And to proue it so to be. The auncient Doctors haue testified it in their exposi-tions, neuer making mention of once confessing this fire of Purgatorie: but haue written and taught all to the contrarie. And especially S. Augustine writing to the Macedonians

S. Chrisost. in the 12. chap. of his 24. Homely vppon S. Math.
S. Gregory vpon the 29. chap. of Iob. and in the 17. chap. of the 28. Booke of his Morales and in the Cannons, the 14. distin.
S. Ierome in the Epistle to Chesomas, and in the preface of the Prou. and in the Prologue. galeatus.
S. Augustine in the 36. chap. and 18. Booke of the Citie of God, and in his 2. Booke of Christian doctrine.
In the 59. chap. of the Councel of Laodice.
S. Ciprian in his Sermon of death.
Booke of wisedome. 3. 4.
S. Ambrose in the 2. chap. and 1. Tome. of the benefite that commeth by death.

donians in his 54. Epistle saith thus. There is none other place to correct maners but in this life. For after it, euery man shall receiue according to that which hee hath purchased here in this worlde, the mercie of God releeuing those that repent. But to repent in the world to come auaileth nothing. And in the ninth Chapter of the 13. Booke of the Cittie of God it is said, That the soules of the godly which are seperated from the bodies are at rest, and that we ought not to doubt thereof. But that the soules of the wicked are punished, vntill such time as the bodies of the one shal rise againe to eternall life, and the bodies of the other to eternal death. Saint Ciprian also was of this opinion, saying after this maner. We must not thinke the death of the wicked to bee of the like condition with the death of the godly. For the godly are called to rest and ioye: and the wicked to paine and torment. A suddaine and present safe deliuerance is graunted to the faithful, and present tormẽts to the faithles. Moreouer these holy Doctors, Ambrose, Ierome, and Chrisostome, not gainsaying these aforenamed, are all of one accord with S. Epiphanius, saying in this wise: There is neither Fasting, Almes, repentance, righteousnesse, nor good, nor

S. Ierome vppon the 6. chap. to the Galat. and vppon the 65. Chap. of Isaiah. and in the 9. Chap. of the 7. Tome. of Ecclesia.

S. Epiphanius in his 2. Booke 1. Tome. 59 heresie vppon the Canticles.

Bèze, T.

S. Cipr. in his 1. treat. against Deme. S. Chrisost. in his 2. Sermon of Lazarus.

not ill, that auaileth or noyeth vs any thing after death. For then, there shall be no more place left for repentance, nor any effect of satisfaction. Heere wee see what the faithfull Church & her godly Doctors beleeue, whom they haue done greate wrong to condemne and curse as Heretikes. This is not to honor the Saints, and to haue them in mind to immitate and follow them. Whereupon wee conclude: That the Councell of Tolete is able to testifie, whether we doe ill or no, in not praying for ỹ dead. For, it forbiddeth them, as things inuented both without profite and fruite.

THE POPE.

I We haue three euident testimonies in the Scripture, which assure vs most certainely of the fire of Purgatorie. And first, that that is written of the Prisoner which would not agree with his aduersarie should not come out of Prison, vntill such tyme as he had payde the vttermost farthing. Which can no waies bee vnderstood but of the prison of Purgatorie: in which he must pay the vttermost farthing before he come out. Moreouer, the sinne against the holy Ghost is neither pardoned in this life nor in the world to come: whereupon must needes ensue, that some sinne is pardoned in the world to come. Lastly, the Authenticall Booke of the Machabees saith, that it is a very wholesome deede and thought to pray for the dead, that they might bee pardoned of their sinnes. Thus ye see how diuinely Purgatorie

Math. 5. Luke. 12.

Math 12.

2. Machabees. This is a subtill inuented meane to bring water

gatorie is approoued: and through long and auncient custome receiued by our Mother holy Church. Wherfore, all this well considered, wee are to stand in doubt nothing at al, but pray vnto God, to saue vs by his holy fire of Purgatorie: from which we shal soone be deliuered by the celebrating of our most holy Masses, Anniuersaries, Oblations, Vigiles, Commandaces, Prayers, and Almes, Amen.

to the Romish milne, how be it they that are wise in the Lord, but esteemed of the worldlings as fooles, neuer bring their corne to this Milne, because the Milner hath a very ill name.

THE COVNCELL OF TOLETE.

NOtwithstanding all that, that hath bene before sayd, we which are assembled at the Councell of Tollete haue ordeyned and decreed this present ordenaunce, which we will to bee holden firme and stable for euer.

This then is the thing which wee commaund, that they whom God calleth out of this life, shalbe carried to the earth with the singing of Psalmes only by those that are singing men and Choristers. For, wee vtterly forbid that Prayer at Buryalles, which was wonted cōmonly to bee sung for the dead. Let it suffice that the bodies of Christians bee serued with diuine Songs in hope of the Resurrection. This is written in the 3. and 22. Chapter and 23. of the sayd Councell of Tollete, and also decreed in the decree of Gratian.

I Panorme a Cardinall of Rome, wil not be against the Popish ordenaunces. Neuertheless, as concerning matters of faith, the words of a Lay man ought to bee preferred before the saying of the Pope: if so bee his wordes haue more probabilitie, and better authoritie out of the olde and newe Testaments, then the Popes. As I haue set it downe in the Chapter *Significasti extra de elect.*

This holy Councell is to be obeyed, seing it commaundeth according to the will of God. The Prayers then for the dead, are vaine and idle thinges, and so consequently founded in sinn, because we must yeeld an accompt vnto God for euery idle worde.

This venerable Sir is much like Caiphas, who spake right wel: but it came not of himself.

OF CONFESSION VNTO GOD.

I haue made my ſinne knowne vnto thee, and haue not couered myne offence.

I will confeſſe my fault vnto the Lord againſt my ſelfe, and thou haſt taken away the guiltineſſe of my ſinne. Pſal. 31.

Againſt thee onely haue I ſinned, and done euill in thy ſight. Pſal. 51.

Be merciſull to me O God a ſinner, who went away iuſtified to his owne houſe. Luk 18.

THE APOSTLES.

KTHE holy Scripture clearely teacheth vs, that it is not neceſſary for one to cõfeſſe his ſinne to any man, and conſequently, that ſuch confeſſion is deuiſed without the commaundement of God, vnto whõ alone we muſt confeſſe our ſinnes, becauſe wee offend againſt him alone, and againſt his holy commaundements. In very deede S. Iames biddeth vs cõfeſſe our ſinnes one to an other. But wherefore do my white boyes, the ſhorne rable of Popiſh Prieſtes call

Pſal. 31. and 51.

Iames. 5. 16.

rall themselues by the name, one to another? They that are not starke blinde, may right wel see that S. Iames in this place, speaketh of the reconciliation of one neighbour with another, as S. Paule very well meant, when as he sayd: forbearing one another, and forgiuing one another, if any of you haue any quarrell one against another: euen as Christ hath forgiuē you, euen so do you also. Moreouer, it is not vnknowne, that Auriculer confession was brought in by men, without the word of God, and was vsed at Constantinople, vntill such tyme as that it gaue occasion to breed whoredome: wherupon Nectarius, Bishop then of that Sea, vtterly abolished it, & as wee also reade in Histories, none were bounde to buzze his Confession in the Priestes eare, before the tyme of Pope Innocent the third. And therfore not resting our selues vpon men, we will confesse our sinnes to none, but vnto God alone. For, the Apostles, and all the whole Church of God after them, neuer did otherwise: as by the testimonie of many holy Doctors may appeare: but especially S. Augustine, who saith after this maner: What haue I to do that men should heare my Confessions, as though they were able to heale myne infirmities. This is a cu-

Colos. 3. 13.

25. Chap. of the 9. Booke of the Tripartite historie.

It is not aboue 300. yeres agoe that the Pope of Rome enforced his Papistes to come to auriculer confession, for in the daies of Innocēt the 3. or a litle before about the yere 1200. they were not bound to come to this Popish auriculer confession.

S. Augustine in in the 2. chap. of his 10 Booke of Confessions.

Béze, T.

S. Chrisosto. vppon the 12. cha. to the Heb. 3. Homel. and in the 4. Tome. Homely 41. S. Chrisost. vpon the 51. Psal. Tome, 2. And in his Sermon of repentaunce. Tome. 2. And of the incomprehensible nature of God. Homel. 5. and in the 4. Tome of Lazarus, and in the 12. Homel. of the woman of Chanaan. Ezech. 20.

rious kind of dealing for any man to loke into the life of another, and himself very slouthfull and negligent to amend his owne. Why should they desire to heare what condition of life I leade, seeing they wil not heare me tell them of their state, & condition of life. Saint Chrisostome also was not negligent, when as he aduertised vs at large, to the ende wee should not bring our Consciences into such thraledome as God would not tye vs vnto. For thus he saith, confesse thy sinnes, that thou mightest haue them cleansed. If thou be ashamed to tel another that thou hast sinned, then say alwaies to thy soule, I bid thée not confesse thy selfe to thy fellowe seruant, who will reproch thée: but confesse thée to God alone, who will heale thée. It is enough that God alone doe see and heare thée. I would not haue thée confesse thy selfe to a man, who after may reproch and defame thée in publishing thy faults abroade: but let God see thy woũds who is an excellent Phisition. Thus we see how these good Doctors haue taught vs, who haue obeyed and confirmed themselues to the doctrine of the Apostles: whom alone, and none others besides them, will we beleeue and follow. For, they haue deliuered to vs the holy pure worde of God, which being

ing very perfect, teacheth vs sufficiētly what-soeuer is necessarie for our saluation. And therefore there is no man be he neuer so holy and learned, no not the Angels in heauen, can declare or commaund vnto vs any other thing, then that which the holy Prophetes and Apostles haue diuinely written and set downe in the Authenticall Bookes.

Galat. 1. S. Ierome vppon the 86. Psal. Tome. 1.

THE POPE.

KNOVV holy Father the Pope, hath enioyned and commanded euery man that is of yeres and discretion to confesse himselfe once a yeare at least to God, and to the Priest, as to his Lieutenant, all his secrete and open sinnes, with good deuotion, repentaunce and contrition. Otherwise, our sayd holy Father, declareth and pronounceth all those to be pernicious Heretiques, that are rebellious and disobedient to this his present ordenaunce, by which he reserueth to his holy Apostolike Sea certaine great and haynous sinnes that are to bee knowne and absolued by his authoritie and power alone, aboue any of the rest of the other Bishops. And reserueth also vnto the Bishops moe sinnes to be knowne and absolued then to the poore Priestes, who haue lesse power & authoritie, as is more at large conteyned and recited in the holy decrees and Canons, but especially in the Chap. *Omnis vtriusque sexus de pœnitentia & remissione extra.* Moreouer, euery Bishop and Curate, must compell euery yeare, at Easter at least, all of his Dioces and Parishioners, to come before them, or their Lieutenants

Euery Popish Priest is that Gods Luiurenaunt that S. Paule speaketh of in the 2. to the Cor. the 4.

The Pope hath a preheminence aboue his Bishops. and the Bishops aboue the Priestes, and euery of these are knowne by their fruites. Math. 7.

We neuer read that euer Iesus Christ enforced any man to beleeue him, or to confesse himself vnto him, neither yet that euer his Apostles so did. Against the Psalmist 19.

nants and Vicars, to make a full, whole, and generall confeſſion of all their ſecrete and open ſinnes. And they to enioyne them ſuch penaunce and ſatisfaction, as they knowe to be moſt neceſſary and expedient for their ſoules health. But, if it ſo fall out as that the Pariſhioners will not obey their Ordenaries, our Mother holy Church willeth and commaundeth them to bee expulſed and excommunicated as Iudas was, becauſe they will not obey the commaundement of God, which S. *Iames* reciteth vnto vs, ſaying. Confeſſe your ſinnes one to another.

The Popiſh Prieſtes are not called one another, becauſe they were not ſo named when they were Baptized.

OF

OF THE CHVRCH.

The house of the liuing God, is the Church, the Piller & groũd of the trueth. 1. *Tim.* 3. 15

WE beléeue one holy, Catholique, & vniuersall Church, the house of the liuing God, washed and cleansed in the precious blood of his head, ý onely spouse Jesus Christ. And we beléeue none other head but him: For, all the rest that are founded in him are his members incorporated into his Church: in which, by his iust iudgemẽt he permitteth, that Antichrist, sitting in the Temple of God as GOD, should shew himselfe to be God. For he hath exalted him self aboue all that is called God, or that is worshipped as God. Now we see why he hath bene so bould through the cunning of Satan, to dispense against the Gospell, and to ouerthrowe the holy commaundements of God, and of his word, which we beléeue to be euerlasting. Howbeit, hee that fighteth against it, making him selfe the vniuersal head of the Church, declareth himselfe

1. Timo. 3.

Coloss. 1.
Ephe. 1.

2. Thess. 2.
Daniel. 7.

Esay. 40.

to be the aduersary thereof, and the very manifest and open Antechrist: as after many testimonies of the Scripture, S. Gregorie him selfe hath yelded a verie good aduertisement therof, saying: That it is sacrilege, and the preamble of Antechristes comming, to make him selfe the vniuersall Bishop of the whole Church. For, as he saith, If he that is called vniuersal falleth, then must the church come downe headlong. And in following the same purpose, hee concludeth thus. I dare boldly say, that whatsoeuer he is that calleth him vniuersall Bishoppe, or desireth to be so named, is the forerunner of Antechrist, because he proudly taketh vpon him selfe more then the rest. Here wee see howe God at this present permitteth the deuelish sleights of the man of sinne to be layde wyde open by those meanes, wherewith he thought * to defende and shrowde him selfe, which thing we are able more at large to shewe, as well by the testimonie of the worde of God, as also by the exposition of the holy Doctors of ỹ Church. Howbeit the faithfull Reader that shall accept of this my poore trauell, may haue recourse vnto the said Doctors, whome wee haue especially coated in the Margine.

S. Gregory in his 76. Epistle and 4 Booke to Mautice, and in his 188. Epistle and 6. Booke.
S. Hilary against Auxencius.
S. Barnard in his 33. Sermon vppon the Canticles. And in his Sermon vppon the conuersion of S. Paule.
S. August. in his 50. Homely vpō S. Iohn. Origene in his 2 Homely vppon S. Math.
Cano. Pudenda. 14. 9. 1. Cano. si Papa. distin. 40.
S. Augustine in the 3. chap. of of his 3. Booke Baptisme.
The Pope, in making himselfe the vniuersall Bishop of the Church, sheweth himselfe to be Antechrist.

THE POPE.

OVR holy Father the Pope, is ordeyned of God, to bee the vniuersall head and Prince of this holy Church, hauing receiued the keyes thereof, with full and incomprehensible power, to bind, and loose, to pardon and retayne all sinnes. And that in such sorte, as that there is no man which once dareth say, why doest thou this or that. For, this is an vndoubted and an inuincible trueth, that our holy Pope, the great Successor of Sainct Peter, hath such power and authoritie, as that hee may iudge the whole worlde, but no man may iudge him: for his power is so great & wonderful, as that he may dispence against the Gospel and word of God, and so consequently against the Apostolike doctrine, and also the lawe of nature, as is very largely set downe and described in the holy Decrees and Canons, *in Cano. lector. Cum glos. 34. distinct. Cano. Presbiter cum glos. 82. distinct. Apostolorum. 17. queest. 4. Cano. si quis distinct. 40. Cano. si Papa distinct. 26. & eadem Cano. satis Cano. simplici Cano. incipitis.*

S. Augustine saieth if Iesus Christ gaue the keies to Peter only, that the Church hath not the keyes after him. But as he aunswered for all, so he receiued the keies with all. Homel 11. and 124. and in his 50. Homely vpō S. Ioh. The Pope hath so dispensed against the Gospell, as that it is at this present buried and as it were clerely abolished in his Church, Herein we may beholde the great iudgemnet of God according to the 7. of Daniel, and the 2. to the Thessal. 2. Here is the greate Artillarie of the Pope against the Gospell.

Beze, T.

OF

OF FREEWIL.

John.8.34. 1.Corin.2.

Verely, verely, I say vnto you, that whosoeuer committeth sinne, is the seruant of sinne. It is God which worketh in you both the will and the deede, according to his good will and pleasure. Wee are not able our selues, as of our selues once to thinke a good thought, but our sufficiencie commeth from God.

2.Corin.5.

THE APOSTLES.

Sainct Augustine in his 30. Booke of his Homely 41. Home. and in his 13. sermon of the wordes of the Apostle, and in the 20. chap. of his Enchirid. to Laurence. S. Ierome in the 13. chap. of his Comment vpon Ieremiah. S. Gregory vpon the 7. Psal. S. Barnard in his Booke of Freewill, and in the Homelie of

MHCreupon we may iustly answere that, which S. Ierom writ against Pelagius, saying, The Philosophers, the Patriarkes of all heretikes, haue by peruerse doctrine stayned the puretie of the Church. Moreouer, for breuities sake, it shal suffice that we alledge S. Augustine, with whom, many other Doctors, who detested the error of Pelagius which our aduersaries so rashly defend. For thus it is sayd, let vs not consent vnto them, which most proudly goe about to exalt and set vp Freewill, in doing whereof, they doe more hurt

then

then good, going about nothing els but to ouerthrow mankind. But let vs humbly consider of that which the Apostle saith: It is God that worketh in vs the will & the deede, according to his good pleasure. Let vs giue thankes vnto our Lord and Sauiour, who without our workes going before, hath healed our sores and wounds, and reconciled vs vnto GOD, redeemed vs from captiuitie, brought vs out of darkenesse into the light, and called vs from death to life.

the Annũtiation of the Virgine Mary.
1. Corin. 2.
Tit. 3.

THE POPE.

WEE constantly defende and confesse Freewill, not onely in the state of Innocencie, but also in the corrupt state of sinne. For it is written, that GOD made man iust and righteous, & left him in the hands or power of his owne councell, to doe what him listed. Insomuch, that man being thus notably endowed with this noble Freewill: may of himselfe, and of his owne motion, doe either good or ill, and merite the first grace of congruetie, as it is more at large set downe by our master of Sentẽces, and by those which haue handled it.

Ecclesiast. 15.
S. Augustine saieth in many places, that wee haue freewil to do il in the 13. Sermon of his Booke of the wordes of the Apostle.
Freewill is the heresie of Aristotle, and all those which make it the buckler of their faith.

OF

OF MARIAGE AND VOWES.

It is good for a man not to touch a woman. Neuertheleſſe, for the auoyding of fornicacion, let euery man haue his wife, and euery woman her huſband. Mariage is honorable among all men, and the bed vndefiled. But whoremongers and adulterers GOD will iudge. I will praiſe thee in the great congregation, and pay my vowes in the preſence of thoſe that feare thee.

1. Corin. 7.

Hebru. 13.

Pſalm. 22. 25.

THE APOSTLES.

Hebru. 11.

NAinct Paule a veſſell of election, aſſureth vs that Mariage is honorable, and the bed vndefiled: And yout S. Peter ſaith the cleane contrary: to wit, that mariage cannot be but vncleane and beaſtly vncleannes: now whether of theſe two ſhal we ſay to be a falce witnes? And firſt as concerning Saint Paule, we are moſt ſure that his teſtimony proceedeth from the ſpirite of God, and therefore wee credite him

S. Paule cannot be a falſe witneſſe as the Pope is.

him rather then your holy Father, although he sit in the Tẽple of God as God, shewing himself to be God: of which God, Paule him selfe hath forewarned vs to beware, foretelling by the holy Ghost, that in ỹ latter daies some shall depart from the faith, giuing heed vnto spirites of errour, and doctrines of Deuils, which speake false in hypocrisie, hauing their consciences seared with a hot yron, forbidding to marrie. Now the Church of God neuer learned of Jesus Christ; nor yet of his Apostles, to forbid any one mariage, sauing such as are named and spoken of in the 18. of Leuit. And therefore we will neuer receiue such deuilish doctrine: for, the holy Apostles were maried, and such as lawfully succeeded them, as appeareth by ỹ writings of Saint Clement against those which despised Mariage, saying after this wise. Will they also finde fault with the Apostles? S. Peter and Philip had wiues and married their Daughters. Moreouer, many Councels entending to follow the doctrine of the Apostles, neuer forbad the mariage of Priests and Ministers of the Church: but excommunicated all such as went about to set vp such deuilish inuentions and doctrines. As the Councels of Nicene, Gangres, Constantinople, Auricire, and

1. Timo. 4. 1. 2. 3

2. Corin. 4.

Euseb. in the 27. chap. of his 1. Booke.

S. Clement in the 7. Booke of his worke. in the 14. cap. of the 2. Booke of the trypartite historie.

Cano. Nicen. 21. dist. Cano. si quis dist 28. Cano si quis virorum dist. 30. Cano. quoniam dist. 31. Cano quidam dist. 27. Cano. of the Apostles. chap. 6. Reade the histories, and ye shall finde that in the daies of King Lewis the 2. that Priests were maried in Fraunce.

Beze, T.

and the Canon of the Apostles. Shall wee now accuse and cõdemne these holy Fathers and Doctors, & the whole Church and their good Councels, to iustifie your holy Pope and his ordenaunces: Are you able to prooue that he was euer a more honest man, & more enlightened with the spirite of God, then all the Apostles and auncient Doctors of the Church: Where is that able man to be found, that can iustly condemne them, as hauing erred and lost the faith. And that GOD hath sent your great Bishop to reprehende them, and vtterly ouerthrow whatsoeuer they haue godly builded vp. Wherfore, vpon this matter of mariage which thei so lewdly haue forbidden: we conclude with S. Ambrose, that virginitie may better bee desired, then commaunded: For as it is sayde, those thinges which are not in vs to doe, are rather to bee desired then commaunded.

Gringe in his 23. Homel vpon S. Math.

S. Ambrose in his 1. Booke of Virgines.

Now, as touching deuised vowes, which are somewhat agreeable with the ceremonial vowes of the auncient Law: it is most sure, that Iesus Christ being the ende and fulfilling of the law, hath deliuered vs from them aswel, as from the rest of the Sacrifices. According then to the doctrine of S. Paule, wee rest in the libertie wherin Iesus Christ hath

Rom. 10.
Actes 5.
Galat. 5.
Rom. 14.

set

set vs, without farther binding vs to mens bondages. And therefore if wee make any vowes or promises vnto GOD, they must haue their ground from his worde, that he may like and allowe of them. For, whatsoeuer is not of faith, is sinne. That is to say: That whatsoeuer we doe of our owne heads thinking that wee doe well, and haue not the warrant of Gods word for it, we say it to be altogether sinne, and displeaseth God. This thing being well considered, we affirme with S. Ambrose, and say, that no man is to bee enforced, because that being forbidden, the thing that is lawfull, he of himselfe, falleth into vnlawfull matters.

S. Ambrose vppon the 7. Chap. of the 1. Corin.
S. Augustine in the 2. chap. of his 6. Booke of Confessions, and in the 40. and 41. of his Booke of Virginitie.
S. Ciprian in the 11. Epistle of his 1. Booke.
The 8. Coun. of Tolete, of Gangres in Galatia and the Councell of Araus q.

THE POPE.

OVR Mother holy Church, according to our holy Father her vniuersall head, rightly considering that mariage cannot be but vncleane and filthie: hath therefore iustly and holily forbidden Priestes, Deacons, and Subdeacons to marie: for, they are bound to the vow of Chastitie, from which no man can loose himselfe. Moreouer, our sayd Mother holy Church hath ordeyned many lets, by which men are stayed from mariage, as naturall and spirituall affinitie. For, Cousins cannot marie with their Cousins, nor the Godfathers with their God-

In the 4. sentence, disti. 7. cap. 4. Canon. cum societas 27. quest. 2.

Cowsins lawfully marrie Cowsins, aswell by Gods lawe, as

Beze, T.

by the Giuil law. Leuit. 18. and in Iustin. institutions of Mariage*. filij duorum fratrum.

Godchildren. There are also certaine reasons, wherein mariage is not tollerable, as is most at large set downe in the holy decrees and Canons, as in the *Canon affini. cano. multum* 35. *q.* 2. *cano. non oportet cano. omnium placet distinct.* 32. *cano. interueni. cano. placuit. cano. licitè.* 35. *q.* 2.

As concerning Vowes, our Mother holy Church ordeyneth and commaundeth that they bee made vnto God without offence. There are many vowes, howbeit there are three principall and substantiall, to wit, Pouertie, Chastitie, and Obedience. And whosoeuer voweth any of these, is bound for euer to keepe all his life long, as is most marueilously and diuinely recited by our great Master of the Sentences.

This Pope Pius was a Christian for the member, as many at this daie are for the gutt.

I Pope Pius, surnamed Syluius, say and vphold, that of very right and for good cause, mariage hath beene forbidden Priestes: But yet that for a farre better cause it ought to be restored vnto them.

OF

OF FASTING AND OF MEATES.

Turne vnto me with your whole heart, in fa- Ioel. 2.
sting, teares, and mourning. Meate maketh
vs no whit the more acceptable vnto God: 1. Cor. 8.
for, if we eate, we haue no whit the more by
it. And if we eate not, we haue no whit the
lesse by it. But see that the power which you
haue be not an offence to thē that be weake.

THE APOSTLES.

THE Church of GOD misliketh not of that fa- Luke. 21.
sting that is vsed accor- Rom. 14.
ding to the word: for the Lorde forbiddeth vs to oppresse our stomackes with Gluttonie and Drunkennesse: And S. 1. Peter. 5.
Peter telleth vs, that Sobrietie is the way to withstand Satan. Neuertheles, we make no accompt of the superstitious and phantasticall fasting, that would deprive vs of the libertie that is in Christ Jesus. We assured-

Galat. 5. True fast God alloweth.

ly confesse, that Iesus Christ, his Apostles, and all the Church fasted: but we finde no limited and definited time, nor no difference of dates, ne yet any forbidding of Meates, the forbidding of which (as S. Paule sayth) is the doctrine of Deuils. For, it was tollerated in all tymes to eate all meates that were solde, without asking any thing for Conscience sake. Saint Athanasius plainly saith, that they which forbeare Meates, haue as greatly profited, as they which seperate themselues from the true faith. Saint Spyridon the Bishoppe of Cypres sayd: That he durst eate meate freely in Lent, when others did forbeare it, because he was a Christian. S. Ierome wrote, that wee must not decline either to the right or yet to the left hand. But to decline to the right hād, is to abstaine from meates which GOD hath made to be vsed. Shall wee say then that the whole Church hath erred, and that your S. Peter is onely iust and perfect? The 2. Bracaraen Counsels, and the 12. of Tolete, and the Popes, Martin and Eleutherins, did excommunicate all those which abstained frō any meates that were meete for mans nature. Moreouer, it is well enough knowne that the lawe and bonde of Fasting, was first imposed by

1. Timo. 4. 1. Corin. 10.

S. Athanasius in the 13. chap. of his Booke of expositio. vppon the Heb. Math. 15. The 10. chap. of the 1. Booke of the tryparcite historie. The 1. Chap. of S. Ierome. Comment. vpon Malachy.

The Bracar. Coū. 2. dissi. 30. The 5. and 11. chap. of the 5. Booke of the Ecclesiasticall historie. Origene vppon Leuit. the 6. chap. and 10. Homely.

Mentague

Mentague the Heretique, for the which S. Apoleine the Martyr of Jesus, reproached him. Wherefore, for this matter wee cannot doe amisse to conclude with S. Augustine, who saith: when as I earnestly loked into the diuine and Apostolike letters, and also into the newe Testament, I sawe fasting to be commended, howbeit I neuer found that the Lord or his Apostles limited any time or day to fast or not fast. Wherefore, I vnderstande hereby, that the Commaundement of Fasting was not to winne thereby any righteousnesse, which inwardly is the beautie of the Kings daughter. Thus wee see, how the Church religiously fasted, the better to bee prepared to serue God, and therefore we being very desirous to immitate and followe her, reiect the Popish fast as superstitious. For, it is like the Jewes fast, which the Lord greatly detesting, reproached them by the Prophet Isaiah. And because that this reproach might not light vpon vs, wee had rather fast as the holy Prophetes, Apostles, and Doctors did, then decline to the right and left hand with Seducers.

S Augustine vppon Ecclesia. maners.

S. Augustine in his 86. Epi. to Iaiulane.

We cannot obtaine righteousnesse by fasting. but we prepare our selues thereby to serue God more frankly when as we are not out of measure stuffed.

Bèze, T.

THE POPE.

OVR first Parent sinned through Gluttonie. For, GOD commaunded him to abstaine, who hauing transgressed & broken the same, was expulsed & cursed of GOD. Wherefore, our Mother holy Church following the example of GOD, of his Sonne Iesus Christ, and of his Apostles, commaunded to fast some certaine appoynted daies, vpon paine of deadly sinne. And because none should bee ignorant of this holy ordenance, it was appoynted to bee had in Lent, Vigiles, Embredaies, Fridaies and Saterdaies, and commaunded to fast frō Flesh, Milke, Butter, and other white meates, but especially in the holy tyme of Lent. And whosoeuer shall transgresse this holy ordenaunce, shall be reputed the child of perdition, and be excommunicated by our holy Father, as more at large is set downe in the holy Decrees, and Ecclesiasticall Canons. *Canon. statuo. dist.* 4. And the *Cano. statuimus distin* 75. And in all the title of the obseruation of Fasts. *extra.*

Montan the Heretiqre was the first that enforced men to fast, whose successor the Pope is the 11. chap. of the 5. Booke of the Ecclesiastical history

The Popes great Ordenaunce wherwith he defendeth himself, are his humaine or rather deuelishe Canons and ordenaunces.

OF

OF IMAGES.

Take heede you forget not the couenant which the Lorde your God made with you. Nor that you make you any grauen Image, nor the likeneſſe of any thing which the Lorde your God hath forbidden you. For, the Lord thy God is a conſuming fire, and a iehyous God. Curſed is he that maketh a grauen or molten Image, for that is abomination vnto the Lord.

THE APOSTLES.

THE Church of God hath not ſo little profited in his ſchoole, but that ſhee right well knoweth ẏ it is better to obey GOD then menne, yaur Romiſh Pope, with his pretie purple Biſhops and ſuch like, commaund to honour, yea, to worſhip Images. But the Lord, who moſt mightily ſheweth himſelfe to be a ielious GOD, forbiddeth vs to make any Image, or the likenes Acts. 4. Deut. 4. Exod. 20.

likenes of any in respect of his seruice: which of these two shall we obeye? The Prophet Dauid warneth vs that it is very daungerous to obeye men rather then God, saying. That he hath broken in sunder the bones of those that please men. Wee should therefore hearken rather vnto the voyce of God, then vnto the man of sinne, although he sit in the Temple of God, as God, shewing himself to be a dumme God like vnto Images, vnto whome hee hath giuen power to instruct the ignorant. But according to the interpretatiõ of the Psalmist, let vs pray therein with him: to wit, that as many as serue Images, and reioyce in Idolles, may bee confounded and brought to shame. They that doe so, let them bee like vnto them, and as many as put their trust in them. Your Father the Bishop teacheth you by dead Images: but we haue the Prophets of God to speake for vs: for Abacuck saith: what auayleth a caruen Image? for, he that made him carued him. This is a spring and a thing that teacheth lyes. And yet he trusteth in it, & the maker in his worke, in the making of dumme Images. Cursed is he that saith vnto a peece of wood awake, and vnto a dũme stone rise vp, shall it teach? And Ieremy sayth: That in this onely poynt they

Psalm. 52.

2. Thessa. 2.

The Pope hath left the office of preaching to Images.

Psalm. 97. 115. 135.

Abacuck. 2.

Ieremiah. 10.

they are very brutish, and doe foolishly, and that a peece of wood is the instructer of vanitie. What is he then that would haue such Masters to teach them? As touching the seconde Nycene Councell solemnized in the daies of Charlemaine, we confesse that Satan was president therof, who being the head of that assemblie, made those that were his members like vnto himself. With whom very properly agreeth that saying of S. Paule, for, whē they thought themselues wise, they became fooles, and turned the glorie of the incorruptible God, vnto an Image of a corruptible man, & hauing chaunged the trueth of God into a lye, they honoured and serued the Creature more then the Creatour. But let vs speake somewhat of the argument of this Councell. Is it holy? doth God allowe of it? Surely it is nothing lesse. For, if it were presented vnto the Turkes and Sarazins, without doubt they would most horribly ouerthrowe it. Wherefore, we may very well say, that this false Prophet and heretick Mahomet, was neuer so blinde and beastly, as were these great Popelike Bishops, who concluded in this Councell to worship as well Images, as the onely God in three persons. O poore miserable world plunged in all the darknesse

Rom. 1. 22. 23.

The false Prophet Mahomet neuer blasphemed so much in his Alcheron, as these beastly Bishops did in the 2. Councel of Nicene.

Bèze, T.

darkenesse of errour and ignorance.

It is a wonder that in these daies, there was not one man to be found to whippe out these hereticall Marchaunts, who solde nothing els but shales, as Christ Jesus did the Marchaunts that he founde in the Temple, that deserued it not halfe so many stripes as did these Judasses and Cayphasses. Howbeit, we are to call to minde, that that which is written, was practized in their deuilish Coūcell. For, the trueth teacheth vs: That the Lord God who is terrible in his Counceles vpon the Children of men, doth by his iust iudgement sende strong illusions of error to the reprobate, that they should beleeue lyes, and that all such might bee iudged, as would not beleeue the trueth, but consent to iniquitie. Here we see the wordes that were written by an elect Vessell, proceeding from the spirite of God, which should make all those tremble that will lift vp their hornes against God, against whom, it is neither wisedome, prudence, nor yet Councell that will serue. Moreouer, that we digresse not from ỹ matter, if such a monopole of Satans with his whole retinue (by the secrete prouidence of God) hath for a time got the game vpon Jesus Christ, must we therfore thereupon conclude

2. Thessa. 2.

Prouer. 20.

The Church of God, for the space of 600. yeres suffered no Images in Churches, but although they haue been suffered and worshipped, yet it foloweth not that the first Church

clude, that the Church of God according to the doctrine of his Maister and of his Apostles, haue erred by forbidding and defacing all Images and Idolles, which being by a damnable Councell worshipped and tolerated, were detested, forbidden, and defaced by three other holy Councels, who in this point neuer erred from the Apostolique doctrine. And therefore let them reade ouer the Councell of Constantinople, celebrated by Constantine the fift, and the second Councell of Tolete, and the Elibertine Councell also in the 36. decree, where they shall find that they all three decreed as followeth. It is agreed vpon, that there shalbe no Pictures in Churches, because that when the people worship and say Seruice, they shall not doe it to the walles. And it followeth soone after. Our meaning is to admonish the faithfull ones, that as much as in them lye they refraine the bringing in of Images into their houses, as if they feared the force of their seruaunts: or at least that thei keepe themselues cleane and pure from them. And if they doe not so, let them be holden as mere straungers from the Church. Thus wee see how these holy Fachers in their Coumcels kept the Church in all puritie of doctrine, without deuising newe

is hereticall, and the same now enlightened by God, for it is cleane contrary. The Councels of Constantinople, Tolete 2. & Elibertine, detested and defaced Images, concluding that as many as receiued them, wer straungers from the Church of God.

consti-

Beze, T.

constitutions contrary to the worde of God. If Epiphanius the man of God that was so famous in his tyme, liued at this day, hee should haue much to do to breake and deface the infinite number of Images and Idols, as he boldly did, and according to the will of God, whē as he was in the Cittie of Bethel, as he himselfe hath written in the Epistle of Iohn Bishoppe of Ierusalem, saying in this wise: And when I was come in to pray, I found a paynted cloath hanging at the doore, hauing ỳ Image as it were of Iesus Christ or of some Sainct vpon it: for I had no great mynd of this Image. But when I sawe in the Church of Iesus Christ the Image of a man hanging vp, against the authoritie of the holy Scriptures, I there teare it in pēces, and aduised the keepers of that place, to wrappe in some dead man within it, rather then let it be there, and carrie it away. What can your great Romish Bishop say against these most excellent men, who then florished in the Church of God. S. Augustine was not ashamed constauntly to maintaine, that it is a cursed heresie to honor the Images either of Iesus Christ or of these Saints. For as he himselfe saith, no man can pray or worship when as he loketh vpon the Images, but

S. Epiphane, a famous man in the Primatiue church, teare the Image of Iesus Christ in peeces S. Ierome speaking of him, saith that he was so vertuous a man in life, as that the very Heretiques thē selues had him in greate honor and reuerence. It is better to doe the workes of charitie then maintaine Images in Christian Churches.

S. Augustine in his Catalogue of heresies, and in the 9. and 31. chap. of his 4. Booke of the Citie of God, and vppon the 113. Psalm.

but that he is touched, as if he were heard by them, from whome hee trusted to haue that that he craued for. This then being wel considered of, we, no whit acknowledging your Romish Bishop, do conclude with the whole Church of God, that as he hath commaunded, we ought and wil worship and serue him in spirit and trueth, and not by visible things, which are deuised and commaunded without the authoritie of his holy word, which we beléeue to be euerlasting. And we trust shortly, Isaiah. 40.
that he will by it, deface & extirpe, this great man of sinne, that sitteth in the Temple of 2. Thessa. 2. Daniel. 7.
God, shewing himself as God. Which thing we desire for the honor & glorie of his name, Math. 6.
that he might be sanctified, and his kingdome come: and that all men in the worlde might walke in the way that leadeth to eternal life: which is to knowe and confesse one onely God, and him whom he hath sent, euen his onely Sonne Jesus Christ our Lord & Sauiour. And as concerning this false. Clarke which our aduersaries alleadge, that Jesus Christ hath not reuealed all things vnto his Apostles. That is true before such tyme as they had receiued the holy Ghost at Whit- Iohn. 16. 13.
sontide. But after, that they were replenished and taught by him, the Promise of Jesus Christ

Bèze, T.

Christ was accomplished, hauing promised that the holy Ghost should shewe vnto them whatsoeuer he had not tolde them, and teach them all trueth. When they had thus done and accomplished the same, they put in writing the worde of the Lord, which they haue left vnto vs cleane, holy, and pure: to guide and conduct vs sufficiently vnto euerlasting life. Now, we are not bound to hearken vnto any others then vnto the Apostles. For, how holy and learned soeuer men bee, yea, were they the Angels themselues, they can not deliuer vnto vs any other thing but this which is written by the holy Prophetes and Apostles in the Authenticall Bookes. And no man how holy and learned soeuer he bee (as S. Ierome sayth) hath any authoritie like the Apostles. Moreouer, although men iustly contemne, persecute, condemne, and murder vs for Gods quarrell: yet let vs trust only in him who hath called vs, and reioyce that wee are persecuted and hated for his names sake: hoping in patience vntill the fulnesse of tyme, wherein it shall please him with his mightie arme and strong hand to deliuer vs from the Captiuitie and bōdage of ours and his enemies: which he will doe and accomplish as he hath promised vs by the mouthes

Galat. 1. Ezech. 20.

S. Ierome in his 8. Tome vppon the 86. Psalme.

Rom. 8. Psalm. 44. Math. 5. 1. Peter. 3. Eccle. 1. Daniel. 7. 2. Thessa. 2.

of

of his holy Prophetes and Apostles. To the which Lorde God, bee all honor, glorie, and praise, world without end. So be it.

If this Councell or worke be of men, it wil come to naught. Acts 5.
But if it bee of God, you shall neuer bee able to bring it to naught.

THE POPE.

THE great and most high Bishop of Rome hath so orderly framed his Church both for the learned and vnlearned, as it is not to bee amended. For, as for those that are Clarkes and learned men, he permitteth them to reade and peruse Bookes: but as for the ignorant and rude people which haue not the capacitie to vnderstand spirituall matters: He of his gentlenesse and fauour suffereth them to studie & learne their saluation of Images and Pictures, which is an easie way for them. Wherefore, according to his holy ordenaunce it is commaunded, that all sortes of Images and their Pictures shall bee placed in all Churches of Christendome, and that it shall bee well done to honour, cloath, set Candles before them, and most reuerently kneele vnto them, for the honouring of those Saincts whom they represent. Which is very notably and diuinely explaned in the holy Decrees and Canons, and especially in the Canon Perlatum, & in the Canon Imagines, *de consecra. distin. 2.* Where it is reported

The lawe of God, maketh the simple wise, and not dead Images. Psalm. 19.

The word of God commaundeth cleane contrary. Exod. 20.

Beze, T.

The Bishopp of Marseillo was reprehended for doing Gods cõmaundement wherein appeareth that GOD reserueth some one or other faithfully to entertaine alwaies his seruice according to his word, and not after mens phantasies. O what kitchen Doctors here are, O what blinde guides are here to leade the blinde. It is maruel that the stones rose not vp against these beastes that assembled such a villanous monopole against the diuine trueth, who thinking vtterly to haue extirped it, trauayled in vaine, for the Lord keepeth the trueth euen to the worldes end, and maketh it now for him. Psalm. 24.

ported that a Bishop of *Marsille* hauing broken and ouerthrowne the Images of his Dioces, was iustly reproued & checked by our holy Father, because he had transgressed his holy ordenances.

Moreouer, we will not suppresse nor hide the second *Nicene* Councell, celebrated in the daies of the most Christian *Charlemaine*, and assembled by the commaundement of *Irenea* the *Empresse*: which ordeyned and decreed that it was not onely both good and profitable to haue Images in Christian Churches, but also to worship them with all reuerence. And because the fruite & commoditie of this holy Councell might bee the easelier related, and the vertue and authoritie thereof vnderstoode, wee thinke it not amisse to make recitall of the Testimonies, Sentences, and opinions, that the holy Bishops, masters and Doctors of the said Counsell alleaged, as more at large is conteyned in the booke of the refutation of *Charlemaine*. And first, Iohn, Bishoppe of the East Churches sayth thus. God created man after his owne Image, therfore we ought to haue Images, because it is writtẽ, shew me thy face, for it is fayre. Another Bishop sayd. No man lighteth a Candle to put it vnder a Bushell, therefore wee must haue Images. Also another Doctor sayd: The brightnesse of thy face Lord is imprinted vpon vs, therefore, and after many other holy and memorable sentences, *Theodore* Bishop of *Nice* concludeth thus. These testimonies are cleare and manifest, that we must not onely haue Images, but also worship and honour them, because my Archdeacon thinketh and beleeueth so. *Theodose* Bishop of *Amora* sayd. I excommunicate all those that will not haue vs worship Images. Another Bishop also sayd. Al the calamities and aduersities that euer fell vpon the Grecians, and East partes, was, because they would not worship Images. Another Bishop

shop also sayd: Seeing we perfume and cense the Images of Emperours, therefore wee may aswell doe it, at the least, to the Images of Saincts. Also, *Constance*, Bishop of *Constance* in *Cypre*, sayd: This is a great and wonderfull sentence. As touching my selfe, I protest that wee ought to doe as great honour and reuerence vnto the Images of Saincts, as to the holy Trinitie of heauen. And whosoeuer he bee that is not of myne opinion, I excommunicate and send him with the *Manichies* and *Marcyonites*. And certainly all the whole assemble of the Councell thought his opinion to bee very sound. Whereupon they concluded therewith, and allowed it, saying, all *Amen* with him. Also Iohn the Ambassadour for the East Churches, spake this notable sentence. It were better to haue all the Steeues in the world in one Citie, then to reiect the seruice of the Images of the Saincts. And it is manifest, that the *Samaritanes* are worse then the *Heretiques*, but they that reiect the Images of Saincts, are yet much worse then *Samaritanes*. And when they had all concluded vpon this opinion, they all stayed vpon this that followeth. We that are here assembled in the name of God will and commaund this holy Councell and the decree thereof to bee for euer obserued in the Church of God, and doe excommunicate all those that say to the contrary as Rebels and disobedient, and for the enlarging of the treasure of our Mother holy Church, wee giue a full *Iubile* of Pardons for al the sinnes of al such as shall alwaies haue the Image of Iesus Christ, and doe sacrifice, honor, and reuerence thereto. *Amen*. Here we see how these holy Fathers & good Doctors, who were alwaies inspired with the holy Ghost, haue gouerned our Mother holy Church, which wee will beleeue and followe, and liue and dye in the faith thereof. And as concerning other controuersies and questi-

Out of doubt these Cayphasses were assembled in the name of that God which S. Paule writeth of in the 2. Corin. 4. saying that the God of this world hath blinded the vnderstanding of the faithles, because he would not haue the light of the Gospell to shine vppon them.

Beze, T.

ons, we fully reſt vpon the holy Councels, decrees, and Canons, as more at large, & more cathegorically is ſet forth by the Maſters of the venerable Colledge of *Sorbonne*, but eſpecially by the great Maſter of the Sentences, all which together doe giue vs well to vnderſtande the Articles and queſtions that are propounded in this holy Councell, whereupon we haue right well and very diuinely concluded, and are fully reſolued, to our great honour and glorie, and to the conuerſion of all our Aduerſaries. Notwithſtanding all the oppoſitions whatſoeuer, that either the Apoſtles or yet the Doctors of the Church for their part, are any way able to alleadge. For, amongſt vs, we hould for an vndoubted and an inuincible trueth (according to the teſtimonie of the Goſpell) that whatſoeuer is neceſſary to our ſaluation, was not reuealed to the Apoſtles, becauſe they were not able to write all. Wherefore it behooueth vs of neceſſitie that that which the Apoſtles haue forgotten and left out wee ſhould finiſh, & diuinely accompliſh by the ſupplement of our holy traditions and ordinaunces, which we will and commaund to be for euer obſerued and kept as ſyncerely, as the traditions and ordenaunces of Ieſus Chriſt and of his Apoſtles, and that vpon payne of deadly ſinne, excommunication, and euerlaſting damnation. Now wee haue good occaſion to giue thankes vnto God, who hath giuen vs conqueſt ouer our enemies, whom wee excommunicate and curſe as pernicious & damnable Hereticks, becauſe they will not obey our holy ordenaunces, fooliſhly holding themſelues contented with the Goſpell and doctrine of the Apoſtles, whome no man is able to vnderſtand, without our holy gloſes and expoſitiõs. Moreouer, neither will we bee ſo dull and blockiſh as not to ſay ſomewhat for the matter of our moſt holy Maſſe, which, by how much the more egerly our aduerſaries

The Apoſtles are accompted with them to be of leſſe authorie thẽ the great Rabins of Sorbonne.

O intollerable blaſphemy, to ſay that GOD hath reuealed more to falſe ſeducers then vnto the Apoſtles and Euangeliſtes. And ſo ſaith Mahomet alſo in his Alcaron, and thereby they both bend them ſelues againſt Ieſus Chriſt; who with the very breath of his mouth will deſtroye both the one & the other. 2. Theſſa. 2.

uersaries the Heretiques goe about to extirpe, and vtterly ouerthrowe, by so much the more will we stoutly stand to mainteyne, and defend it with our bloods, euen to the death. Wherefore we haue commaunded the great graces, vertues, and properties of the most holy Masse to be brought to light, according to the testimonie of that Reuerend Master Iames of Spayne, a solemne Doctor of Diuinitie, The Copie whereof, wee will, it be giuen and exhibited to euery one that will euer haue a good deuotion to the most holy Masse, and liue and dye in the faith therof.

S. Ierome opposeth himself against your cursed leasinges vppon the 86. Psalm. Tome 8. and vpon the 9. Chap. of Iere. Tome. 6. Prouer. 12. The waie of these fooles seemeth strait in their owne eyes, but they that are wise hearken vnto the councell of God who teacheth a clene contrary waie.

This Copie S. Paule alloweth of in the 1. Galat. & Moyſes in the 18. of Deut. and alſo Iuſtinian the Emperour in his 1. Booke de ſũma Trinitatis, & ſi de Cathol. 3. Reg. 22.

This fooliſhe and blockiſhe Spaniſh Doctor, is a right counterfait of Sedechias Prophet of the Idol Baal. For as he with his two Iron hornes deceiued miſerable King Achab and his people: euen ſo, what with the Popes and Sorbonnes hornes, hath he deceiued Kinges, Peoples, and Nations, making them worſhip their doll Baal for maintenaunce and cõſeruation whereof, they haue moſt hipocritically deuiſed, and taught

A COPY CONTEINING THE GREAT graces, vertues, and properties of the moſt holy Maſſe, which, beeing *rightly beheld, is more worth then an ineſtimable treaſure.*

MAſter Iames of Spayne, a ſolemne Doctor of Diuinitie, maketh mentiõ in his writings, that S. Auguſtine and the reſt of the Doctors tended to this cõcluſion, That if any mã that heard Maſſe deuoutly had ſould and taken money for as much land as he might trauel in a Maſſe while, and gaue the ſame money to the poore, that he deſerued not ſo much as if hee had deuoutly heard Maſſe.

Item, that he which in a morning, deuoutly heareth Maſſe, and truſteth to heare it the next morrowe, all his ſinnes which he committeth betwene the Maſſes, are forgiuen him, if he truely ſhriue himſelfe, which our Lord will giue him before he dye.

Item, after a man hath heard Maſſe, that his meate doth him a great deale the more good, and he ſhall be ſure not to want any thing that day that may ſuffice nature.

Item, that all veniall ſinnes newly made, and all falce othes raſhly, or ignorantly made, and purpoſing to ſhriue them, are done awaye by the merite of deuoutly hearing Maſſe.

Item,

Item, that all our steppes in going to heare Masse, are numbred by our good Angell, and shalbe rewarded before God.

Saint Barnard sayth, that the first and chiefe Christian vertue, is to heare Masse deuoutly. For it is of so great strength, and of such dignitie, as that the hearing of a Masse is more worth to a man, then if he went on Pilgrimage all the world ouer, and gaue all his goodes for Gods sake.

Saint Ierome sayth, that all the while that a Masse is sayd for any dead body that is in Purgatorie, that so long, the soule of him suffereth no payne.

Saint Augustine sayth, that who so heareth Masse, and looketh deuoutly at the body of our Lord, neuer languisheth all that day, neither yet dyeth a suddayne death, yea, and although he should dye that day, and were also excommunicated, yet should he not be damned.

Saint Paule sayth, that the prayer of the head is more worth then the prayer of the members: If then it bee so that the Masse is the Lordes prayer, and wee his members, therefore must the Masse bee better then all our prayers.

Saint Bede sayth, that if a woman with childe shall heare Masse the day wherein she should trauell, that it would ease her of a great deale of her payne.

Saint Luke the Euangelist sayth, that if a sinner be sorie for his sinnes, & is willing to shriue him of them vpon that that day he heareth Masse deuoutly, that if he dye he shall be saued.

Saint Gregory sayth, that euery Masse deuoutly celebrated, conuerteth a sinner to God: and deliuereth a soule from Purgatorie, and is more worth to him that saieth it, or that causeth it to bee sayd, then a thousand after a man is dead.

Iyes, and the doctrine of deuils, who blind these poore seducers: and by them, cause others to be seduced, and that through couetousnes, the roote of all mischiefe, which they coueting, haue made them erre from the true faith. 1. Timo. 4. 6. 1. Samuel. This saying properly belongeth to them, they haue giuen thé selues to couetousnesse, and by taking of rewardes, haue peruerted iudgement. This is approued by S. Luke in his 17. Chapter. Ergo it is better for a man not to sell his goodes that he might haue money alwaies in his purse, to cause Masses to bee sung and daunced, for this is the very ende of the whole matter.

S. Ierome was neuer so very a foole as to vtter any such blasphemie, and therefore the fooliſhe Spanyard lieth falſly. This is written in the Booke of , for as you haue read a little before Saint Auguſtine ſaith the contrary . This ſeducer of Spaine maketh all the pottage in his Cawdron to quake, ſeeing he ſpeaketh conditionally, as thus: If (ſaith he) it be ſo that the Maſſe. &c. But he hath an if for an and, vnder the Boord. The Maſſe is cauſe of the getting of woman the rather with childe: for they truſting to be holpen thereby, neuer feare greatly the trauell of their deliuerie. This lyer alleageth Sainct Luke, who ſpeaketh altogether againſt him, ſaying thus, That which is highly eſteemed amongſt men is abomination in the ſight of God. Luke. 16. 15. There is no man, how learned and holy ſoeuer he be of the like authoritie after the Apoſtles, but chiefly S. Gregory who was in Gods cauſe . S. Ierome ſaieth by the worde of God that theſe men are puffed vp with pride, that they knowe nothing, and that they are the enemies of the trueth. vpō the Prophete Micheah. Chap. 7. Timo. 6.

The venerable Maiſters the *Sorbonnistes* haue licenſed *Lewys Haruant*, Stacioner, dwelling at Paris on the Millers Bridge, at the Signe of Saint *Lewys* to print this Copie.

The Propheſie of Ieſus Chriſt which is daylie accompliſhed, againſt the wicked Gardeners and ſowers of Thiſtles and Bryers.

MATH. 15.

All that my heauenly Father hath not planted, ſhalbe puld vp by the rootes.

A SEN-

A SENTENCE INTERLOCVTORY TAKEN out of the Regiſters of the moſt high Court of Parliament of Paradize.

THere is a delay and a reſpite graunted betweene the two parties vntill the fulneſſe of tyme, then, when there ſhalbe no faith vpon the earth, & that ſinne and iniquitie ſhalbe growne vnto the higheſt degree. This ſhall then be in very deed, whē as the auncient of yeres ſhalbe iudge, & the ſtone which is cut without handes from the Mountayne, ſhall breake in peeces the man of ſinnes head, who is ſurnamed the child of perdition, brought vp in the houſe of iniquitie. And becauſe the tyme is ſhorter then a man would thinke, he ſhall be moſt grieuouſly exiled and baniſhed, by the irreuocable decree and ſentence of the ſpirite of the mouth of the Lambe without ſpot. And ſo conſequently, the mightie and peaceable reigne ſhalbe giuen to the holy people of the moſt high for euer. To whom be al honor, glory, & praiſe, world without end. So be it.

Ecclesiaſt. 3.
Daniel. 7.
3. Theſſa. 2.
Luke 18.
Daniel. 7. 2.
Apoc. 18.
1. Corin. 7.
2. Theſſa. 2.
Apoc. 22.
Apoc. 21.
Daniel 7.
Roma. 11.

Behold, I come quickly,
Come Lord Ieſu. Apoc. 21.

When the reigne of Beniamin is exiled,
Then ſhall the reigne of Ieſſe come, by
the Lord ordeyned.

Bèze, T.

To the faithfull Reader

Greeting.

IT hath bene thought good (louing Reader) to ad vnto this ſimple fragmét a ſhort Antitheſis with the Commandemét of Ieſus Chriſt, to all his faithful members, becauſe it very well agreeth with that that went before, and alſo for the garniſhing beſides of this ſmall volume, which the Author hath briefly collected, by reaſon that he would not be ouer tedious, but rather fit himſelf to the capacitie of thoſe that are newly inſtructed in the true faith. And therfore I beſeech thee take in good part our poore trauell, beſeeching the Lorde our GOD to graunt vs ſo much of his grace, as that all our workes and actions may be to the honor and glory of his holy name.

So be it.

An Antitheſis

or a contrarietie of the *Commaundements of* God, and of the Commaundements of the Pope.

With a profe of the Popes Commaundement, enemie to God and to his word.

Together with the Commaundement of Ieſus Chriſt to all Chriſtians, and Faithfull.

The

Bèze, T.

¶ The Commaundements of God our Creator deliuered by Moſes.

Exod. 20.

ATtend my people and giue eare,
Of ferly things I ſhall you tell:
See that my words in mynd thou beare,
And to my precepts liſten well.

1 I am thy ſouerayne Lord and God,
Which hath thee brought frō carefull thrall:
And eke reclaymde from Pharaos rod,
Make thee no Gods on them to call.

2 Nor faſhioned forme of any thing,
In heauen or earth to worſhip it:
For I thy God by reuenging,
With grieuous plagues this ſinne wil ſmite

3 Take not in vayne his holy name,
Abuſe it not after thy will:
For ſo thou mighteſt ſome purchaſe blame,
And in his wrath he would thee ſpill.

4 The

Beze, T.

4 The Lord frō work ẏ seuenth day ceasst,
And brought all things to perfect end:
So thou and thine that day take rest,
That to Gods heastes ye may attend.

5 Unto thy Parents honour giue,
As Gods Commaundements doe pretend:
That thou long daies and good mayst liue,
In earth where God a place doth lend.

6 Beware of murder and cruell hate,
7 All filthie fornication feare:
8 See thou steale not in any rate,
9 Falce witnesse against no man beare.

10 Thy neighbors house wish not to haue,
His wife, or ought that he cal'th myne:
His field, his Oxe, his Asse, his slaue,
Or any thing which is not thyne.

The spirite of grace graunt vs O Lord,
To keepe these Lawes our hearts restore:
And cause vs all with one accord,
To magnifie thy name therefore.

For of our selues no strength we haue,
To keepe these Lawes after thy will:
Thy might therefore O Christ we craue,
That we in thee may them fulfill. &c.

Psalm.

Psalm.19.7.8.

The Lawe of the Lord is perfect, conuerting soules.

The Commaundements of the Lord are iust, reioycing the heart.

Deutronom.12.

Let no man do that which seemeth good in his owne eyes, but onely that which GOD commaundeth, without adding or diminishing any iot thereof. Apoc.20.

Deutronom.27.

Cursed is he that performeth not all the words of this lawe to doe them.

Deutronom.6.

The words which I commaund this day shalbe in thine heart. And thou shalt tel them to thy Children, and speake of them when thou art in thyne house. &c.

The words of the Lord endureth for euer. Isaiah.40.

The Admonition which Paule gaue to the Corinthians, *whereby they might know Antechrist.*

2.Thessa.2.3.4.

3 Let no man deceiue you by any meanes, for

for the Lord shal not come, except there come a fatling away first, & that that man of sinne be reueated, the sonne of perdition.

4 Which is an Aduersarie, and is exalted aboue all that is called God, or that is worshipped: so that he, as GOD, sitteth in the Temple of God, shewing himselfe that he is God.

This is he, of whom God also spake by his Prophet.

Zachary. 11.

I will stirre vp a Shepheard in the land, which shall not visite, or looke on the things which are discomfited, but he shall eate the flesh of the fat and deuide the nailes. Ill happen to the vnprofitable Sheepheard which forsaketh the flocke. The sworde is vpon his arme, and vpon his right eye. His arme shall be withered, and his right eye shall be darkened.

The

¶ The Commaundements of Satan our Aduersary, deliuered by the Pope.

Experience.

ATtend my people and giue eare,
Listen to that I shall you tell:
Marke you my law which you do heare
And in your hearts loue it full well.

1 *I am your soueraigne Lord on Mould,*
And see you reuerence none but mee:
In me beleeue, none other hould,
And for that poynt, I will set you free.

2 *The fashioned forme of euery thing,*
In heauen and earth worship you it:
And they thereto themselues will not bring,
Shall me sore greeue, whom I will smite.

3 *See you halowe my holy name,*
For so doing you shall me please:
And if for swearing, you take blame,
I will you pardone and release.

4 *Of*

4 *Of holidaies, I haue made store,*
That thou thy selfe mightest more solasse:
Honour you them: for made therefore
They were, for myne, to heare a Masse.

5 *Your Parents deare, you must forsake,*
To followe my Religion:
Thats the first poynt, I, vndertake,
To shewe my noynted Legion.

6 7 *If Whoremonger, thiefe, or murdrer,*
8 *Lyer, or Rebell, that ye bee:*
I will you pardon most sure
Of the payne: so, gayne I may see.

Who so couets in all maner,
What that his neighbour doth possesse,
And brings to me gold or siluer,
Him will I cleane discharge doubtlesse.

Oh, these my lawes haue such a grace,
As they breede no securitie.
Therefore all they that them doe trace,
Shall sure be saued aswell as I.

The Probation of the Commaundements of the Pope, Enemie to God and to his word.

EXperience is the true & right proofe of all thinges, and therefore euery man may thereby ſee, how the Pope by his ordenances, which are contrary to the diuine law, maketh warre with God.

The Pope commaundeth al men to receiue his lawes, as though they came frō heauen, 19. *diſtinct. Chap. Si omnis.* He forbiddeth alſo all men not to doubt, but that whatſoeuer hee ſhall doe, ſay, or ordeyne, is both good, and iuſt. 17. *Queſt.* 4. *Chap. Nemini. de trinit. diſtin.* 3. 8 *Ex perſona*. Wherein he ſheweth, that his whole purpoſe and drift is nothing els but to aboliſh the lawe of GOD, and cauſe it to bee forgotten, that he might eſtabliſh his dreames, and vaine follies: which in very deede do hurt men more, then any other peſtilent contagion, becauſe he buildeth the ſaluation of mens ſoules vppon merites, and not vpon the only freewil, mercie, & grace of God, which is freely giuen

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vnto vs through Ieſus Chriſt our Lord.

The Popes Canons creake after this ſort, I am Gods Lieutenant in earth. *chap. Quanto de tranſla.* Item, I ſit in the Chaire of Iouetaintie. *De ſepul. ſup. chap.* Item, all Romaine Princes haue worſhipped my ſeate as *Iureiure. in Clement. Romano in prin.* Item, I haue dominion ouer the whole world. For, it belongeth to me to iudge all cauſes, and none to iudge me, nor take exceptions to my iudgement 9.9.3. *chap. cuncta. nemo aliorũ facta* By this we know, that in falſely attributing to himſelfe the title of Gods Lieutenant, that he altogether vſurpeth the whole authoritie euen aboue God, foraſmuch as he forbiddeth that which God commaundeth, & commaundeth that which God forbiddeth.

Here wee ſee what courſe he taketh, to ſhewe himſelfe euen as he is: to wit, a very diſobedient *Nebuchednezer*: who, after he had cauſed his Idols to bee ſet vp, commaunded that euery man ſhould honour them, vpon payne to bee caſt into an hot burning Furnace, as *Sydrach, Miſach*, and *Abednego* were. Notwithſtanding all the iugglings which he made the world beleeue euen vnto this day, are as well laide open, as the deceit which Daniell diſcouered

uered, which the Prieſtes of the Idoll *Bell* vſed to entertaine the people withall in their Idolatrie, yet for all that they ſtill mainteined thē with executing his cruell furie againſt all thoſe that will not worſhip them.

When we receiue the Popes ordenances as goood, no doubt but that God then loſeth all his credite with vs, for no man can ſerue two maſters, namely, when as they are contrary one to another. Now, God will haue all power both in heauen and earth: But the Pope wil none of that, for he ſaith: That euery man muſt be ſubiect to the Biſhop of Rome, vpon paine of damnation, and of neceſsitie obey, whatſoeuer he ſayth, *Extrauag. de Maiori. Et ob. d. C. vnam ſanctorum.* Item, all glorie, honour, magnificence, aſwell in dignities as in offices, horſes, and all furnitures els, is giuen to vs. 96. *diſtinct. Conſtantinus.* And as for othes, he ſayth: we abſolue all ſpirituall men of all the othes that euer they haue ſworne. 15. *Q.* 8. *Omni.* Ouer and beſides all this, wee ſee that in Poperie, all othes, periuries, and blaſphemies are tollerated.

He declareth by his doings that which hee would bee loth to conteſſe with his

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mouth: to wit, that he taketh pleasure in idlenesse: and therefore hee hateth that, that God had so straightly recommẽded, howbeit he doth it very wisely and warely: for he setteth it downe that he hath established this commaundement and all the rest vpon his good intent, as though his good intent were certeyner, then that which GOD hath spoken by his owne mouth. So it is, that he hath ouer and aboue set vp another horrible blasphemy, which he hath fetcht out of the bottomles pit of hell: to wit, the Masse, the very dunghill of all mischiefe.

By this he expresseth, what good fruite ariseth vpon his good intent; which no man is able to obserue, without he will forsake father or mother: and not onely forsake them, and as it were, vtterly denye them, but also raunsome them, and leaue them starke naked of all their goods and substance, to the ende that master Fryer, and mistris Nunne, might be brought in to set vp Stewes, that they might thereby at their pleasure the better commit most cursed blasphemies against God, and violate his most iust and righteous lawe, and also liue like a Swyne in a stye, exceeding in al beastly vncleannes and impietie. We

see

ſee here in ſome, what the religion of the Pope is.

We fully remit (ſaith the Pope) all their ſinnes which will in the yeare of *Iubile*, go to Rome to fetch the ſaid *Iubile*. *Sixtus. Quemadmodum*. Alſo, ſaith he, we wil that all ſuch things as are not lawfully to bee demaunded, to be payd vnto vs: For, it is lawfull to receiue that which is not honeſtly to be demaunded. 18. *diſtin. de culigys*. 13. *q*. 2. *queſt*. & 1. *q*. 2. *placuit*. & *c*. *quã pie*. But the tributes, and Reuenues which he weekely receiueth from the Stewes of Rome, Auignon, and many other places: And the ranſome alſo which murderers, theeues and blaſphemers pay him, declare at full, that he is the nurſefather of all ſinne and iniquitie.

He licenſeth alſo to diſpence with our inwarde wicked affections. And it is no matter with him whatſoeuer a man thinketh, ſo that miſchiefe come thereof, and that we go on from ill to worſe, as he himſelfe doth: And becauſe he may alwaies get the more money, hee ſhameth not to vaunt, that he may diſpence with whatſoeuer God hath ordeyned. 34. *diſtin. lector*. & 15. *q*. 6. *iuratos*, & *extrauag*. *de voto* & *voti redempt*. *per totum*. Which power and

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authoritie he vſed, whē as he ſet vp Idols, eſtabliſhed feſtiuall daies, and forbad mariage, and forbearing of meates, which S. Paule calleth the doctrine of Deuils.

1. Tim. 4. 2.

The Popes Canons are ſo ful ſtuffed with the prayſes which he attributeth to his owne ordenances, as that it ſeemeth he is of the opinion, that he wondreth at that that the deuill hath put in his head, by reaſon that hee hath gotten himſelfe ſo great credit by them. Again, the glorious ſhewes, and Apiſh toyes, which the Pope and his complices make of all the fooleries that hee hath deuiſed in the Storehouſe of Satan his companion, right well declare, how highly he eſteemeth of al his deuiliſh inuentions, the hundreth part of which, is not conteyned in this ſhort Antitheſis, by reaſon of the great Laborinth of theſe ſlinking traditions, as the foundations of Maſſes, Anniuerſaries, Purgatorie, Pilgrimages, and many other damnable ſuperſtitions. Wherefore, I beſeech all Chriſtians to pray vnto GOD, that it would pleaſe him to teach them his will which he hath ſet forth in his holy word, and turne them from all the deceits that Satan and his Antechriſt ſhall bee able to lay before them, to make them decline from

from true Christian Religion, which is to knowe the onely true GOD, and Iesus Christ, whom he hath sent to bee our Sauiour. *Amen.*

Let it not trouble you my Brethren, because you knowe not the cause why God hath layd this curse vpon the world: For, it is a iust punishment that hee hath sent, by reason that we rather loue darkenesse then the light. Neuertheless, Iesus Christ hath armed all his against this temptation, because they should not be deceiued, saying: Beware of false Prophetes which come vnto you in Sheepes cloathing, but inwardly are rauening Wolues, ye shall knowe them by their fruites. Item, in an other place: There shal arise false Christes and false Prophetes, and doe signes and miracles, euen to the deceiuing of the elect if it were possible. Bee ye therefore wise, for behold I haue foretould you of it.

THE PRO-
LOGVE OF THE COM-
maundement to all faithfull Christians.

IN this Commaundement, here is first declared in few wordes, the occasion, and cause, why the people of Iesus Christ, so miserably erred, forsaking the true Christiã faith, and how it againe returned vnto the same. Soone after is described the warre and battaile which Christians haue against the enemie of Nature and her Complices. And in the end is briefly taught, with what armour and weapon we are to fight with them, which will be very comfortable, and wonderfully glad the poore & weake consciences of all the Christian Readers.

THE

THE STILE AND TITLE of Iesus Christ.

IEsus Christ, the sonne of the liuing God, proceeding, descending, and borne of the kingly ligne of Dauid, and the King of Glorie, the Sauiour of the whole World, the Pacifier of the displeasure and heauie wrath of God the Father: The Mediator betweene God and men: The victorious Triumpher and Conquerour of sinne: The very vnspotted Lambe of God the Creator that blotteth out sinnes. To al my right faithfull and welbeloued Brethren, myne inestimable grace, euerlasting peace, and vnspeakable mercie. So be it.

You know and vnderstand right deare and my welbeloued faithful ones, how ỳ through the onely grace and loue of God my Father, I was sent into the miserable worlde to saue you before a thousand fiue hundred eightie and fower yeres past, taking vpon me mans nature, and humbling my self in the forme and

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and shape of a seruaunt for your sakes, and was giuen to you of my Father, to deliuer you from al the miserie of bondage, and death euerlasting, that by my most bitter Death & Passion, I might do away your sinnes, and by my wounds, scourginges, crowning, crucifying, and other innumerable paines, which I suffered for your sakes, for the appeasing and reconciling of God my Father vnto you, make you acceptable & pleasing in his sight, and heale and restore you vnto your perfect health. And lastly confounde, destroye, and ouercome Death, enemie to your nature by my most bitter Death, and by my most glorious Resurrection to iustifie you: glorifying you afterward, and making you Coheires of the heauenly Kingdome of God my Father.

And besides, you knowe not with how greate a price I haue redeemed you, being also at great charge, with sadnesse, afflictions, and intollerable labours, that I might haue you to bee mine owne peculier and speciall people, and after that, receiue you with my self into euerlasting enheritaūce. For I haue not redeemed you with gold, Siluer, or precious Stones (as you right well know) neither yet by many thousands of men of warr, harde Horses ready for the Warres, nor with greate Cities, and Kingdomes, but it

cost

coſt me a greate deale more to deliuer you from the infernal gulfe, and thraldome of the deuill, that you might march vnder my Enſigne. For I gaue vp, and abandoned mine owne moſt tender body, my moſt pure blood, and life moſt innocent: with which thinges I moſt courteouſly redæmed you, and toke you for my moſt ſpeciall people into a moſt pleaſaunt and acceptable enheritage & kingdome.

Laſtly, you knowe what a ſolemne vowe you made vnto me, and ſware in my preſence at your holy baptiſme: giuing me your faith, homage, and promiſe to obeye me for euer, as your true Lord and onely Prince. Neuertheleſſe, and notwithſtanding all this, I haue ſithens that, tolde and warned you of your negligence, rebellion, and diſobedience, and of your tranſgreſſing of my Commaundementes. Ouer and beſides all this, I vnderſtande, how vnthankfull you are for all my benefites beſtowed vppon you, deſpiſing and contemning my ſaide Commaundementes: and how you haue forſaken and giuen ouer into the Power & Dominion of the Enemie of your nature, and to his Supporters the moſt ſtrong, fortified, and furniſhed Caſtle: which you obtained with great trauell, and were cõmaunded to keepe with all diligence,

which

which is the Christian faith, strengthned, furnished, and fortefied, with the word of my holy Gospell: through which Munition and strength, I haue vnto this present, preserued the whole laude of my Catholicke Church, making it so strong as that the Enemie shall neuer be able to ouercome it. Although notwithstanding I haue heretofore feared, my self as yet being with you vpon earth, that this Tower and Castle might suffer and abide ouer sharpe assaultes of the Enemie, for so much as I knew before (as I continually know all thinges) how craftely, deceitfully, and cũningly he would enforce himself to assaile and attempt, spoyle, and robbe this Castle. And therfore haue I cõmaunded you to haue in perpetuall memorie these things, and faithfully & diligently kæpe good watch: teaching you how you might defende this Castle from all Enemies, and safely holde and kæpe it. For which cause, I haue appointed and left with you myne Officers: to witt, mine Apostles, Disciples, and Euangelicall preachers: whom, of mine especiall grace, I chose, and left to serue you after my departure, and to admonish you by worde of mouth and by writing, that you should play the valiaunt Souldiers in this Warre, and besides, to sende my holy Spirite amongst

you,

you, according to my promise, by whose instinct they might make you after, meete, and well prepared, manfully to withstande and fight.

Moreouer, I haue caused them to make and giue you, many Caliuers, Cannons, Launces, Swordes, and all other kindes of weapons, or warlike Instrumentes meete and necessarie for the Warres, by which you may defend this Castle and keepe it safely. Furthermore, I my selfe haue foretolde and manifestly declared vnto you, by expresse and euident wordes, what maner of ones they shoulde be, and such, sone after vndoubtedly, as should stirre vp, and make this Warre, that is, rauening Wolues clothed in sheepes skinnes, which outwardly would make a shewe to bee religious, holy, iust, and full of good workes: but inwardly, very Pharisies, Hypocrites, full of dissimulation and deceite: that is to say, Popes, Cardinals, Bishops, Officialles, Chanons, Abbots, Priestes, Monkes, Friers, and Nunnes.

And although my Ministers, and faithfull seruants, Ieremiah, Ezechiel, and the rest of the Prophetes, had, by most euident signes, prophesied, foretolde and shewed these false deceiuers, yet ceased not I to reueale, discouer, and declare their subtilties and deceites,

poynting

poynting them as it were most manifestly with my finger, that you might the better knowe, flye, and eschew them. As my Chaūcellour and true witnesse bearer afterwarde left vnto you in writing: which thing also the rest of my Apostles and Disciples haue likewise done: but especially my chosen Organe and elect Vessell Sainct Paule, with Sainct Peter, Sainct Iohn, and Sainct Iude: who haue left vnto you in writing, by what signes and tokens, you might perfectly knowe the hypocrisie, fraud, fiction, and insatiable couetousnesse, of these false Antechristes, my capital enemies. And yet notwithstanding, you haue nothing profited by al these thinges: but haue despised my holy word, contemned my doctrine, and most true councels: no whit esteeming my most bloodie death, which I aboad vpon the most bitter Crosse: neither yet haue you willingly receiued me for your Sauiour, Mediatour, and Redeēmer: but rather reiected mee, and procured your saluation by other meanes. Wherfore I haue bene offended and greeued with you, and haue turned away myne eyes and face from you. And therefore I haue giuen you vp into your enemies handes: vnto whom I haue giuen power to take you, & greeuously to punish and afflict you, doing vnto you whatsoeuer pleaseth

Matth. 7. 15. and 23.

seth them: In so much, that in the ende they shall, by their deuilish inuentions & humaine traditions, carrie you cleane away from me: and make you turne to the Idoll Baall of Rome, & teach you to sacrifice vnto straunge Gods: in so much, that there is none of you all who before had giuen me his faith, done me homage, and promised fidelitie at his holy Baptisme, that shall euer remember, to trust to my ayde and craue succour at my hands.

As perilous as the elder tymes were, and as daungerous also as these latter daies are, and haue so now reigned and continued many yeres together, yet is there no man that hath any whit considered of this miserie: Yet as the Children of the Hebrewes in the hot burning Duen of Babylon, so haue the elect myraculously bene preserued from the fierie furnace of the lawes of Poperie. And into this miserie, O Christian people, haue thy wicked waies, and peruerse cogitations, caused thee to come and fall into. For I haue sent vnto thee al these troubles and plagues, because thou haddest no will to hearken vnto my word, but hast transgressed my Commaundements. I haue sent my Prophetes vnto you all, and you haue reiected them, and would not heare them. But contrariwise,

you

you haue giuen credite rather vnto lyes, and would not be conuerted. I haue alwaies attended a lõg while, and there is not one that hath called vppon mee in trueth, iudgement, and iustice, doing those things which were pleasing and acceptable vnto God my Father. And yet for all this, you haue not returned and come vnto mee, doing penaunce for your wicked life, and repenting you of your sinnes, but haue set at naught my word, and Councelles, neither was my wisedome in you. Wherefore, I haue giuen you gall for your drinke, and fed you with most bitter meates: That is to say, I haue bene contented, that you should be fed with the doctrines and Commaundements of men, and haue hid my word from you. For, I haue sent you such an extreame famine thereof, as that you runne and goe from morne to euen, and yet are not able to finde any thing wherewith to satisfie you. You haue runne euen vnto this day, and gone many voyages, into diuers places and straunge Regions: Some, to Rome, to Saint Iames, or to Ierusalem: Some to our Lady of Auuergue, to our Ladie of Ayx, to our Ladie of Clery, Burgh God, Boloigne, or Charters, to S. Maine, Saint Huberd, Saint Claude, S. Fiacre, and Saint Sebastian: lastly, to Saint William

liam of Bourges, and vnto infinite and innumerable other places, in which ye neuer yet found the true foode to feede your poore soules withall: for my holy word was neuer taught you in those places, whereby you might haue bene deliuered from your griefes and sinnes, and learned the right and true way to come to the kingdome of heauen: but were spoyled and robbed of all your substance and wealth.

And although euen now in the very last ende of your persecution, anguish, and affliction, you crye out vnto me, and say, Lord Jesus helpe vs, yet might I, of very right, and iustly aunswere you, or aske you, where are your Gods which you haue made choyce of, to worshippe, serue, and call vpon: Let them now rise vp and helpe you, and deliuer you out of this miserie, anguish, and affliction, according to the number of the Cities wherein you haue your strange Gods. And although besides all this, (O Christian people) my Spouse whom I haue espoused, and to whō you haue giuen your faith in mariage, that thou hast many tymes fallen to Fornication and Adulterie, giuing thy selfe ouer thereby to a great number of others, and hast despised and forsaken mee, yet will I not auenge my selfe on thée, onely yet returne vnto mee, and I will most willingly receiue thée: for I

will not for all this, turne my face and mercie away from thee: for I am the holy one of Israell, gentle, kind, and merciful, and myne yre lasteth not for euer. Returne vnto me, and hearken vnto me, that my soule may liue for euer, and I will make a newe couenaunt with thee, yea, a couenaunt of comfort, ioye, and peace, and not of affliction. For, I remember myne infallible promise: that is to say, the promise which I haue made by my faithfull seruaunts the Prophetes vnto all Christians: And namely, by the Prophet Ezechiel: saying in this wise. I will deliuer my Sheepe from the hand and power of raueuing Wolues, and the Shepheards shall no more feede themselues, but will take away and deliuer my Sheepe from their keeping & feeding. Anon after it is more plainly spoken by the Prophet Ieremiah, saying: In those daies I will turne mee vnto you, and haue mercie and pitie vpon you. And then I will take you for my people, and will be your GOD, bestowing Pastors vpon you according to my hearts desire, who shall feede you with my doctrine. For, I take no pleasure in your death, but am rather sorie for it, and it would please me better to see you conuerted, that you might liue. And therfore leaue your Cesternes which you haue made for your

selues, and I will giue you pleasant Riuers, and liuely Water: whereof if you but once drinke you shalbe satisfied for euer, and neuer be drye, neither yet be in any maner of feare, but come vnto me constauntly with all hope: for I am gentle, meeke, and humble of heart. Seeke me while I may be found, call vpon me when I am at hande, leaue your wicked waies, peruerse imaginations, and slaunderous kinde of life.

Then calling againe to minde my promesse made vnto you, and this alwaies auaileable contract, that is made betweene you and me, cause it againe to bee published, and proclaimed by the sound of the Trumpet in all places of Christendome, making it to bee vnderstoode, and commaunding in the name of God my Father, me, and my holy spirite, that as many of you as are a thirst, and desire true righteousnesse, that you come to the liuely Waters of my holy Scripture, receiuing my holy Gospell alone, and reiecting al other doctrines whatsoeuer, whether they be humaine, or hellish. And you that haue no siluer: that is to say, good workes and merites, but feele your selues full of greeuous sinnes, acknowledging your selues poore and miserable, without any righteousnesse or goodnesse whatsoeuer, deferre not the tyme in a-

ny wise, but rather runne and come in haste, to receiue of mee for nothing, without exchaunge, recompence, or contribution, without golde, siluer, and money, the most pleasaunt and delicate Wine, and most sweete Milke: that is to say, my mercie, grace, peace and righteousnesse. I will craue nothing at your hands, but bestowe all things vpon you voluntarily, you shall bring nothing to mee. Come onely to me, it shall cost you nothing, and receiue ioyfully that which I giue you. Wherefore, by the forme and tenure of this my euerlasting and auaileable Commaundement, I admonish you all my faithfull ones, that these things being heard and read, and this Commaundement proclaymed, in your Territories, Countries, and Regions, not negligently to despise & contemne my grace and ayde that is offered and presented vnto you, for feare the enemy of your nature, with his Ministers, and Tyraunts, the false Antechristes, false Prophetes, false Preachers of mens doctrines, peruerse Hypocrites, and Popish Pharisies, neuer hereafter haue full power by this meane to deceiue you. For, they goe about (as a roaring Lyon) by merueilous craft, deceite, and cunning, seeking occasion or meane how to deuoure and destroye you. And you shall neuer bee able any

way

way to resist them, if they once get of you this Castle and Fortresse: That is to say, if they take from you, & obscure my holy word, carrying you away from the true faith that you haue in me. For, the whole garnison and triumph of the victorie, or contrarywise the losse of Christianitie, consisteth in this onely Castle. In so much, that it had bene altogether impossible for the Church of Christ to haue bene endomaged, hurt or wounded, if so be it had not bene assaulted, gotten, and conquered by the enemie. And yet this is a more greeuous thing, that you neither feele, consider, or vnderstand, all these daungers, perils and harmes, but thinke your selues in the meane while to be ỳ best and faithfull Christians, before all other righteous, Euangelique, and vertuous Nations. Admit it were so, yet for all this, this Enemie of nature, through your negligence and securitie, washeth and destroyeth this Castle so well fenced, fortefied, and furnished with Artillarie, and all warlike Instrumẽts, and that (which is a most abominable thing) by effeminate and vnprofitable men of warre, of no skill, of no force. For, I haue left vnto you the Christian lawe so well fenced, fortefied, and furnished with the inuincible testimonies of the holy Scriptures, as that all the enemies and

aduersaries thereof, are neuer able to gainsay it. And yet notwithstanding, you haue beene so negligent, drowsie headed, and secure, as that you haue as it were caused it altogether to be forsaken, abolished, and made voyde by Sophisters, false Preachers and hipocrites, men, to say truely, altogether effeminate, of no knowledge, conscience, or abilitie, saue that in them, and by them, the deuilish worke of errour and deceite, reigneth.

And therefore my deare friends and Brethren, I doe you to wit, and admonish you, by the oath, promise, and contract made betweene me and you, that seeing this Castle is so well fortified and fenced, and vtterly impregnable, that you, are certaine and sure by the forme, tenure, and vertue of these presents, of your vocation and saluatiõ: alwaies prouided, that you submit your selues vnder the protection of this Castle, wholy obeying this present Commandement, and receiuing my holy Gospel for a full defence. For, I am by my eternall prouidence determined, sadainly to put to death and destroye all myne enemies, and violently recouer my Castle, which through your negligence and securitie, they detaine and possesse. And therefore my good and faithfull friends, make haste and stay not. Gather your selues together in true

loue

loue and vnitie of faith: and march vnder my Enſigne, following mee as your Prince, Guide, and Captaine, by the ſounde of the Trumpet of my valiaunt Champion and puiſſant Army, by whom I haue begunne to proclayme my Edict and Commaundement all the world ouer for theſe 25. or 30. yeares: That is to ſay, my holy worde, which by the ſame I ſend you againe in my holy Goſpell, which through your negligence, the falſe and peruerſe Papiſtes haue torne in peeces, hurt and wounded. Take faſt holde therefore at onte, following mé, watching in my worde, in loue and true faith. For I will come ſuddainly and without delay, to accompliſh my vniuerſall, terrible, and laſt iudgement, that I may auenge my ſelfe of myne enemies: againſt whom, euen before your faces, and in your preſence, wil I doe wonderfull things: and wil ſhew vnto you my great mercie, and ſo deliuer you for euer, as that you ſhall iuſtly and in deede ſay, all praiſe, and honor, and glorie, bee vnto our louing and kinde Sauiour, who hath deliuered vs out of the handes and power of our enemies. And the others ſhal likewiſe be enforced to acknowledge and ſay, Lord Jeſus, theſe men did put their truſt in thée, and neuer were confounded. They cryed and called vpon thée, and thou ſaueſt

them. They suffered and endured many persecutiõs, and God deliuered them from them all. &c. For, I will euery where doe enough for you, receiuing you for my beloued people, and lastly, deliuer you from all your aduersaries, that they shall neuer hereafter bee able to hurt you. They shall make sharpe warre against you: howbeit, they shall neuer be able to preuayle. For, I am with you to saue you, and will make you like a brasen and inuincible wall against them. Wherefore feare not, neither be white liuered, but stout: manfully fighting without any feare. For, I will slea all your enemies, as heretofore I did that cursed Pharao, and all the rest that presumed to afflict my people Israell, and it shall fall out with them as it fell out with the Amalechites, and the Madianites. Moreouer, feare not though ye be fewer in number, then the huge multitude of your enemies, for they are as nothing in my sight. For, I can as easely ouercome an huge number, as an handfull, because that victorie consisteth not in the multitude, ne yet in the lesnesse of the number, but because that the ayde & strength commeth from heauen. As by most certaine and euident experience, in all the Historyes of my most holy Bible, ye may vnderstand, but especially, by that good and valiaunt Captaine

saine Gedeon, who by my commandement, councell, and ayde, with three hundred moe Israelites, discomfited and slew all the whole innumerable multitude of the Madianites, which thing I did, because no man should glorie or vaũt of his owne power & strength, for all power and strength is myne. It is I alone that am able to deliuer you from your enemies, and there is no man able to withstand or gainsay me. Psalme 62.

Furthermore, this present Warre is against me, and not against you: and the castle that the Enemie assaileth is mine, and nones els. And therefore it is not you that shall bee the Cõquerours, but I, who giueth triumph and victorie to all men. This is the onely thing that I require at your handes, that ye bee constaunt and manly, keeping most confident watch and warde within this Castle, vntill such time as that you see mee spedily come to accomplish your saluation: In the meane while beleeue this, put your trust in me, assuring your selues most vndoubtedly of my promise, and confirming your heartes with the most profitable, and comfortable figures, examples, and similitudes in my holy Scriptures, which I haue left for your comforte, ioye, and exhortation. Consider with your selues of my faithfull seruauntes,

Abraham,

Bèze, T.

Abraham, Isaac, Iacob, Moses, Dauid, Gedeon, and of all the rest of the holy auncient Fathers, did I euer leaue and forsake the when they had neede of me? Haue not I alwaies, and as often as they haue called vpon me, ayded and holpen them? And euen so will I doe vnto you my good and faithfull frendes. For I am he that onely mortifieth, and am able againe to quicken. I am the foundation, protection, and saueguarde, the Redeemer and Sauiour of all the faithfull. And this thing haue I very euidently declared, by many and sondrie signes, aswell in heauen as in earth, and therefore ye are not to seeke after any other. For otherwise, you are neuer able any waie to withstande your enemies. For, all the power ye haue is neuer able to deliuer you, if I once take mine helping hand away from you. Seeing then that the Warres are at hande, and that the Enemies giue a freshe attempt, and striue more forcibly then before they did to destroy you, you must of necessitie be armed and well appointed of all warlike Instruments, that ye maie by mine aide manfully withstand them, for feare they ouercome and slea you, if they once finde you naked and vnarmed without Swordes and Billes. Neuertheless, forasmuch that this Warre and fight, is not a-

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gainſt fleſh and bloud, that is to ſaie, againſt other men, but againſt Principalities, Powers, and the Rulers of the darkneſſe of this worlde, euill and wicked Spirites, and ye ſhall neuer doe good againſt them, neither bee able to ouercome them, without ye haue ſpirituall Armour, with that valiant Champiõ, and Generall of mine Army. Saint Paule Ephe. 6.
clerely expreſſeth and deſcribeth, whereas he ſayeth, Be ye therefore faithfull, conſtaunt and ſtedfaſt in the faith of our ſauiour Jeſus Chriſt, arming your ſelues with the ſpirituall armour of righteouſnes and of light, that ye may be able to reſiſt the violent and vehement deceauablenes of the enemy of your ſoules. Wherefore take vnto you the whole Armour of God, and leaue of nothing that may appertaine for your defence & ſafegard, that by me ye might bee confirmed & founded vppon me, who am a ſure and an immouable foundation and hard rocke. We ſee how the Lance Knights, Swyſes, and other men of warre, arme and prepare themſelues, when they goe to the warres, how they take an Hawbergion, or any maner of the Armour, a Burgonet, a Swoorde, a Scutcheon or Target, and other peeces of Armour, for feare of hurting. Euen ſo muſt ye put on ſpirituall Armour, if ye will fight a ſpirituall fight a-

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gainst spirituall wickednesse. For, first you must put on the trueth, for, and in stead of an Arming girdle, to gird in your soule withall. Then must your bodie bee armed with true righteousnesse, for feare ye bee not throwne out of the right way through false doctrine. After that, you must haue your feete shod with the preparation of the Gospel of peace: That is to say, ye must haue your thoughts, affections, and will, conformed and framed according to my Gospell, and directed by my worde, least by them ye bee lead to doe ill, desiring something or other that is contrarie to the will of God, so that by that meane your enemies shall haue greater occasion to tempt and assaile you. But aboue al things ye must take the Shield of Faith, by which you may keepe diligent watch and warde, that ye distrust not my promises: ye must receiue vpon this Shield, all the fierie Dartes of the wicked, for they shal not be able to hurt you. For it is the Shield of myne ayde, and the Ensigne of my good will to you ward, if ye stedfastly beleeue in me, being as sure and firme, as an inuincible & immoueable wall, against all mens doctrines, which being compared with my worde, are very lyes. Ye must also take the Helmet of Saluation, looking with a most certaine hope, after the promise of saluation

uation that I haue made you. Ye must also take in your right hand (as a thing most necessarie) the Sword of the Spirite, which is my worde, wherewith you may beate downe all your aduersaries, that any way resist and gainesay you in this warre, and finally all other tribulations, aduersaries or contradictions. And it is not without cause that it is compared to a materiall Swoorde, for it cutteth and entreth euen vnto the deuiding of the Soule: And by it, ye shall ouercome all thinges. Wherefore, if there come any amongst you, that will bring and shewe you any other Swoorde then this to defende ye from your enemies (that is to say, that will teach ye mens doctrines and Commaundements, by which ye may merite euerlasting life, and defend you from the assaults of Satan) let them not come into your companie, nor haue any thing to doe with them, least ye bee partakers of their wicked and damnable workes. And thinke al these to be lyers which bring not, and declare not this worde vnto you. For, by it, I created the Heauen, the Earth, and al creatures, which haue their power & working by the breath of my mouth. And therefore neither adde to, nor yet diminish from it: but vse it, as I haue often commaunded you, euen as my Secretaries and

Chaun-

Chauncellers haue left it vnto you. Howbe-
it, ye must exercise and handle this Sworde
very often, that ye may the better knowe to
handle and vse it: That is to say, ye must di-
ligently looke vpō, and studie the holy Scrip-
tures: to the ende ye may learne therein to
knowe my will, and not to attempt and pre-
sume to doe any thing, without my worde
and speciall Commaundement. And then I
will no more call ye my Seruaunts, but ra-
ther my Friends, and welbeloued Brethren.
And then my worde shalbe vnto you in stead
of a Clowde in the day, and a Piller of fire
in the night; which shall lighten you as ye
walke by the way, so that ye may walke in
the darke, without stumbling, if ye followe
it. Now (to conclude and knit vp wy words,
that ye may the better and easelier accom-
plish the same) my mynde and purpose is to
sende you to all my faithfull and elect, that
they may once againe vnderstand, that ye are
my louing and best beloued Brethren, and
that I receiue all those into my grace and fa-
uoure, which loue and receiue myne onely
word. And that likewise I haue before fore-
seene, and do yet see, and knowe, all your tri-
bulation, necessities and persecutions, from
which I promise at last to deliuer you, and
besides to accept and heare your prayers as
often

often and whensoeuer ye shall in trueth call vpon me, according to my commandements, and likewise to deliuer you from false Pastours your aduersaries and seducers, reioycing and vnburdening by my holy worde, your Consciences of all false doubtes and prickes or stinges of Sinne, which worde of myne, I haue caused at this present by my faithfull Messengers to be published among all Nations, and declared to al people, to the ende to lay open vnto the whole worlde, the deceit, infamie, filthinesse, and ignorance of all false and wicked Preachers, and cursed Hypocrites. And that whatsoeuer they bee that will not followe me, and enter into euerlasting life, must hastely departe and leaue of from their wicked and damnable companie. For, (after that my worde shall once againe be manifested to al men) I will quickly come in all my mildnesse, blessing and mercie, to saue my children. And contrariwise, with terrible rigour and seueritie, to damme, curse, and iudge to euerlasting condemnation, all miserable and wretched sinners, that haue forsaken mee, contemned my worde, and afflicted my poore ones.

Wherfore, I last of all admonish you my best beloued Brethren, that ye bee no longer negligent, sluggish and secure, to suffer your

selues

[illegible] miserably to bee seduced by [illegible] Preachers: but that ye kiepe a most diligent watch, and walke in light of my most holy Gospell, looking shortly for my ioyfull coffmung: For, ye neither knowe the day nor yet the howre.

Giuen at the right hande of God my Father, in the yere a thousand, fiue hundred, fower score and fower, and farre from mine incarnation.

Signed by Iesus Christ the Sonne of the liuing God, and Sauiour of the world.

FINIS.

Bèze, T.